

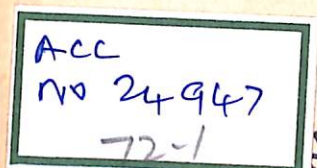
# AN ANNOTATED BIBLIOGRAPHY OF SAIVA SIDDHANTA WORKS

*T.N. Olganathan.*

Compiled by

**Sakkizhaar Adi-p-Podi T.N. RAMACHANDRAN**

Hon'rary Director, I.I.S.S.R.



International Institute of  
Saiva Siddhanta Research

**DHARMAPURAM**

**1994**



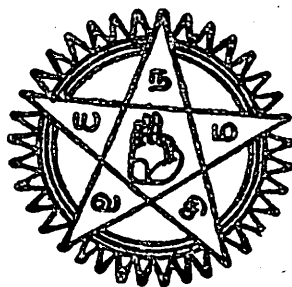
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அன்புள்ள :

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**First Edition—1954—1000 Copies**

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**Copies can be had of :**  
**I.I.S.S.R., Dharmapuram,**  
**Mayiladuthurai, 609 001.**  
**Tamil Nadu.**

**Price Rs 12—00**

***Printed by***

**J.V. Printers, 19, Anna Nagar, Medical College Road**  
**Thanjavur-613 004, Phone : 21958.**

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தஞ்சாவூர்

ந.ராஜபிள்ளை உலகநாதன் M.A.B.T

## PREFACE

It was towards the end of 1983 that His Holiness, the 26th Pontiff of the Dharmapuram Aadheenam, was pleased to command me to compile an anthology of English essays on Saiva Siddhantam. I was thrilled to the very cockles of my heart as I was chosen by His Holiness for this task. Though the time at my disposal was short, I was confident that I could publish the work within the time prescribed. The First International Seminar on Saiva Siddhantam was scheduled to take place at Dharmapuram during February, 1984. I put up a stiff upper lip and worked hard. I intensified my lucubrations and came by abundant material worthy of publication. In fact I perused about 1,000 pages and selected about 450 pages for typing. A volume covering xxii plus 240 pages was got ready by me before the end of January, 1984. For unavoidable reasons, the Seminar was postponed to May, 1984. During this time His Holiness was pleased to throw a casual suggestion to the effect that I should take up the work of compiling a bibliography of works relating to Saiva Siddhanta, first, in languages other than Tamil and Sanskrit. I had already prepared a chronological list of seventyfive books which was appended to the Anthology compiled by me. The last entry in this list pertained to the work of Prof. Glenn. E. Yocum, which appeared in 1982. My anthology was entitled: "Saiva Siddhantam: An Explication and Assessment by Scholars the World Over." This volume was well received both in India and abroad. Prof. T. Natarajah, the Chancellor of Jaffna University, was pleased to bring to my notice a few important books which were not included in my list. By a stroke of good luck I came by these books.

(ii)

My list started slowly swelling, year by year. I was advised by the experts in the field, to include even such books in which only a very few pages were devoted to Saiva Siddhantam. My friends importuned me to take into account pamphlets and off-prints too. I also added to my list some books falling outside the scope of Saiva Siddhantam for the simple reason that the books dealt with topics, the contents of which were in agreement with Saiva Siddhantam.

I am a believer in the dictum which says : "A book worth reading is worth buying." Much of what I earn is always set apart for the buying of books. I bought a number of books relating to Saivism in general and Saiva Siddhantam in particular. However I could not visit any of the famous libraries for collecting data as I was a busy practitioner of law. I have ceased to practise since 1993. Unfortunately, the present condition of my health does not permit me to visit the libraries. My sole source for the present compilation is mine own library. This work is therefore bound to be incomplete. I appeal to the readers to help me repair my omissions. Item 8 (1895) of this bibliography is about Sir P. Ramanathan's Pamphlet : "The Mystery of Godliness". When I started compiling the work this booklet was not available to me. A few days ago, I bought all the fourteen volumes of 'The Siddhanta Deepika' reprinted by A.E.S. Volume VI of S.D., contains a reprint of this pamphlet (pages 173 to 184). Item 36 (1917) relates to Fr. Gnanaprakasara's work. Rev. Fr. Joseph wrote to me from Rome that this work is available in the Vatican Library. He has promised to secure a xerox copy of this work for me.

(iii)

The late-lamented Rojah Mutthiah of Kottaiyur—the zealous guardian of old books, journals, manuscripts, documents etc.,—, once told me, that more often than not, relevant data could be come by through unexpected sources. Item numbers 14, 19, 22, 265 etc., amply bear out the truth of his observation.

It is true that Saiva Siddhantam was initially evolved out of the Vedas, the Agamas and the Sanskrit sastras. It is also true to say that the term Saiva Siddhantam is used as a synonym for the Agamas. Even Abhinava Gupta, the celebrated exponent of Kashmir Saivism, refers to Saiva Siddhantam as the Agamas in his Tantraloka. Yet, it can be affirmed with certitude, that it is the Fourteen Meikanda Sastras which are in Tamil that thoroughly systematised the faith of Saiva Siddhantam. So, a thorough knowledge of Tamil is a prerequisite for a fruitful cultivation of Saiva Siddhantam. In this connection, the observations of Max Muller can be seen to be fraught with significance. In his preface to "The Six Systems of Indian Philosophy," he affirmed thus : "In the South of India there exists a philosophical literature which, though it may show clear traces of Sanskrit influence, contains also original indigenous elements of great beauty and of great importance for historical purposes." He therefore appealed to young scholars to take to the cultivation of Tamil. Stressing the need of the times, Max Muller said : "What we want are texts and translations..." It is in this context, the usefulness of this bibliography comes to the fore. This work tells the reader where the translations are available.

This work spans a period of fourteen decades. All the major as well as minor works on Saiva Siddhantam, (availa-

ble in English), are listed here. I have taken care to furnish useful and germane details about the works I have perused. As some books are, as yet unavailable to me, I am unable to give any information touching them. If readers of this work can help me fill in the lacunae, I will be grateful to them.

M/s Asian Educational Services have rendered a significant service to Saiva Siddhantam by reprinting all the fourteen volumes of "The Siddhanta Deepika And Agamic Review." This monthly was started in 1897. During 1903, 1904 and 1905 its publication was suspended. It was again revived in 1906. It served the world of Saivism till about the middle of 1914. It is rather unfortunate that three of the fourteen volumes had met with careless binding. However this is capable of rectification. No library on Saivism will be complete if it does not own all the fourteen volumes.

In preparing this compilation for the press, I was assisted by my alter ego, Vidwan T.V. Srinivasan M.A. He stayed with me for a fortnight and willingly extended to me manifold help. As usual, my esteemed friend Siva Sri P. Arul Namachivayan was of great help to me at every stage. Details regarding the number of pages and the size of the books were worked out by him. He also went through the proofs with utmost patience. To these friends of mine, I am in great debt.



(v)

His Holiness the 26<sup>th</sup> Pontiff of the Dharmapuram Aadhaenam, is ever kind to me. It is his grace which sustains me, even me in all my undertakings. It is my constant prayer that I continue to merit his grace.

A word of thanks is due to M/s J.V. Printers, Thanjavur-4. They have done their best to bring out this book in its present form.

Readers, I daresay, may meet with errors here and there in this work. I will only say by way of justification that to err is natural for a scribe ; more so when magnanimous readers are ready to forgive.

Thanjavur

18-6-1994.

Sekkizhaar Adi-p-Podi

T.N. RAMACHANDRAN



## **Bibliography of Saiva Siddhanta works**

1. 1854 : REV. Henry R. Hoisington : The Tattuva-Kattalei, Siva Gnana-Potham and Siva-Prakasam : New Haven : Printed by B.L. Hamlen, Printer to Yale College : Pages xii + 222. 17.7 cm x 11.5 cm.

[Tattuva-Kattalei : Pages 6 to 30, Siva-Gnana-Potham: Pages 33 to 102, Siva-Prakasam : Pages 105 to 222. The Tattuva-Kattalei was re-printed by Union Theological Seminary, Pasumalai. The year of reprinting is not known. In 1984, the Dharmapuram Aadhinam reprinted the Tattuva-Kattalei in its publication called : "Saiva Siddhantam: An Explication and Assessment By Scholars The World Over." In 1979, the Dharmapuram Aadhinam reprinted Siva-Gnana-Potham.]

Rev. Hoisington's is the first work in English on Saiva Siddhantam. Of the three works included in this volume, two belong to the Meikanta Sastras which are fourteen in number. These contain the quintessential wisdom of the sacred Saiva Agamas.

The translator's understanding of the philosophy of Tamil Saivism is irreproachable. A close study of the work reveals the exceptional powers of his mind and intellect. His explication of Gnanaentiriyam is as follows : "Though these tattuvam are thus designated, yet they do not mean the visible ears, skin etc... The terms here mean those subtle, yet material organisms or invisible mechanisms, which possess the functions implied."

The elucidation by the author is amazingly simple. His translation is dependable, its minor errors notwithstanding,

especially when we take into consideration the fact that the difficulties which beset him would have totally unnerved a lesser person. He could not, in a few instances comprehend the meaning of certain vocables, and no native scholar came forward to help him. No wonder Pollaappillaiyaar (Pillaiyaar who manifested all by Himself) is translated by him as "mischievous Pillaiyaar."

The printer of the book—B.L. Hamlen merits no mean accolade, for in 1854 itself he was able to cast Tamil letters in New Haven with the help of which the originals of his transliterated words and phrases could be printed in the work at the appropriate places.

The entire work merits reprinting by a critical editor.

2. 1863 : Thomas Foulkes : Siva Prakasa Kattalai or the Elements of Saiva Philosophy, Madras and London. (Vide page 413, Bibliography on Translation, I.I.T.S., Madras-113.) The work was re-printed by Odukkam Kumaraswami Tambiran Swamikal in Sri Ambal Press, Sirkaazhi in 1932. A second edition appeared in 1939. The details of this edition are as follows : Pages ii + 16 + iv + 41. 18 cm x 12.3 cm. Text in Tamil is from page 1 to page 16. Translation in English covers pages 1 to 30. The work contains a preface and notes.

Rev. T. Foulkes, one of the chaplains in India of Queen Victoria, published this work in 1863. It was welcomed by Saivites with great enthusiasm. The Siddhanta Deepika, a monthly which flourished between 1897 and 1912 was all praise for this little work. It went out of print within a few decades. One C.V. Jambulingam Pillai was attached to the Madras Educational Service. His brother had the

good fortune to receive a few books from M.S H. Thompson, the Chief of the said Service. The work of Foulkes' was one of them. Arrangements were then made to reprint the work which would have been otherwise lost to the Saivites.

This work, a trifle outdated in language, has to be revised and then reprinted, if it should serve any useful purpose.

3. 1873 : J. Muir : Original Sanskrit Texts on the origin and history of the people of India, their religion and institutions, collected, translated and illustrated : 2nd edition. Vol. IV. Trubner and Co. London. Reprinted by Oriental Publishers and Distributors, Daryaganj, New Delhi, in 1976 15 cm x 23.2 cm.

According to A. Barth, Dr. Muir "has devoted the whole of the fourth volume... to the history of the two great sectarian deities. We cannot do better than refer the reader once for all to the rich collection of passages which he has collected from the Samhitas of the Rig- and the Atharva-Veda, the Brahmanas, the Mahabharata, the Ramayana and the Puranas. The reader will also find collected together here the opinions of the principal scholars who have occupied themselves with this subject, Lassen and A. Weber among the chief."

4. 1881 : A. Barth : Religions of India : Translated by Rev. J. Wood : Routledge and Kegan Paul Ltd., London. Reprint of the sixth edition published by S. Chand and Company Ltd., Ram Nagar, New Delhi-110 055, in 1981. 15cm x 22.4cm. Relevant portion: Pages 159 - 237.

This is the first of the two books which appeared under the same title during the penultimate decade of the last century. The work was indited in French. Barth was a member of the Societe Asiatique of Paris. The work initially appeared in the form of an article in the Encyclopedie des Sciences Religieuses which was published in Paris (1879) under the editorship of Prof. Lichtenberger. The work was dedicated to Dr. John Muir who appears to be the author's source of inspiration. The footnote at page 160 attests to this fact. This manual is of considerable importance for its weighty pronouncements. One of them is as follows : "We shall perhaps find that, in this subject also, the past did not differ so much from the present as might at first appear, that India has always had, alongside of its Veda, something equivalent to its great Civaite and Vishnuite religions, which we see in the ascendant at a later date, and that these anyhow existed contemporaneously with it for a very much longer period than has till now been generally supposed."

5. 1883 : Religious Thought And Life In India : Monier Williams: This book is not available for our perusal.

6. 1885 : E.W. Hopkins : Religions of India : Third Edition (1977) by Munshiram Manoharlal. New Delhi : Relevant pages 388—433. 21.7 cm × 13.8 cm. In this work, Chapter XV is devoted to Vishnu and Siva. The observations of the author are general in nature. Neither the theology nor the philosophy of Saivism is discussed here. The objective of the author was something else. He says : "..... if we were asked to specify in which regard we thought that this manual, when compared with the only other book that covers the same ground, was likely to be useful, we should reply that, whereas Barth in

his admirable handbook (the outgrowth of an article in the *Encyclopedie des Sciences Religieuses*) aimed at making his reader know all about the religions of India, we have sought to make our reader know those religions." How far has the author succeeded in his endeavour, it is for the discerning reader to judge.

7. 1894 : E.B. Cowell and A.E. Gough : (Editors and Translators) : *Sarva Darshana Samgraha* : (Second Edition) : Kegan Paul Trench Trubner and Co Ltd. M/s Cosmo Publications, New Delhi, have reprinted this work in 1976. (A note in the re-printed work which says that the first edition is of the year 1900 is obviously wrong.) Relevant pages 112 to 127. 21.8 cm × 14 cm.

The English work was jointly translated by E.B.Cowell and A.E. Gough. It deals with sixteen religious systems. The translations were originally published at intervals in the *Benares PANDIT* between 1874 and 1878. They were carefully revised before they appeared as a book. Chapter VII deals with the Saiva system. Of Saivism this is what the translator says: "This sect is very prevalent in the South of India, especially in the Tamil country." The value of the work stands enhanced by its rich footnotes. The translator has freely drawn from the writings of Rev. H. R. Hoisington and Rev. T. Foulkes. "The work itself" says the translator "is an interesting specimen of Hindu critical ability. The author successively passes in review the sixteen philosophical systems current in the fourteenth century in the South of India, and gives what appeared to him to be their most important tenets, and the principal arguments by which their followers endeavoured to maintain them."

8 1895 ; Sir Ponnambalam Ramanathan : The Mystery of Godliness : New York. This book is not available for our perusal.

9. 1895 : J. M. Nallaswami Pillai : Sivagnana Bodham of Meikanda Deva : Sri La Sri Somasundara Nayagar, Madras. Reprinted by the Dharmapuram Aadhinam in 1945 and by Kazhakam, Madras, in 1984. Pages 6 + 1 + xxxi + 126. 21.5 cm x 13.7 cm. J.M. Nallaswami Pillai was a leading light of the Saiva Siddhanta philosophy. His entire life was dedicated to the propagation of this sublime darshana. Very strangely it was a Christian—Rev. J. Lazarus —, who helped Pillai translate this difficult work into English. The Christian missionary lent him the books which Pillai was in need of. Of the Sivagnanabodham Srimad Somasundara Tambiran of Tiruchirappalli Mouna Matam, says as follows : “Sivagnanabodham is the basic work on the Indian school of philosophic thought, as developed and projected in the Tamil land, and it is the key ... to an effective study and proper understanding of the spiritual experiences and teachings that find expression in the Vedas, the Saiva Agamas and the Tamil Scriptures.”

To the earlier translator, namely Rev. Hoisington, the commentary of Sivagnana Munivar was either unavailable or unintelligible. At any rate his translation does not bear the impress of the exegesis in full measure. However Pillai had closely followed the commentary of the Munivar and this accounts for the greater clarity and readability of his work.

10 1896 : J. M. Nallaswami Pillai : Thiruvartupayan



of Umapati Sivacharya: Madras: Second Edition, 1945: Mouna Matam, Trichy: Pages vi + 50. 20.3 cm x 13.2cm. Reprinted in 1966 without notes by Kasi Matam. Re-issued by Kasi Matam in 1988. Translation of the text by J. M. Nallaswami as well as G. U. Pope was published in 1987 by S. S. Mani.

The Tiruvarutpayan is a work which has attracted many translators. J. M. Nallaswami Pillai, G. U. Pope, T. N. Ramachandran, Dr. Rama Ghose, Dr. V. A. Devasenapathi, S. Arulswami, Joseph Jaswant Raj and C.N. Singaravelu are among the translators. The greatness of Pillai's work lies in the fact that he was the first among the scholars to notice the vital similarities between this work and the Bhagavad Gita. "The peculiar features of the Gita" says Pillai "are its doctrines of Grace and Love, its clear exposition of the relation of the three *Padartas*, its clear distinction of man (Atma, Purusha and Amsa) from 'another' (Paramatma and Paramapurusha, Isa and Maheswara) and the absence of that dogmatic assertion that there is no individual atma and atma is God; and these are also the peculiar features of the Siddhanta."

11. 1897: Sir Ponnambalam Arunachalam and G. U. Pope: "A Few Hymns of Manikka Vachakar And Thayumanavar." Madras. This work is referred to in "Studies and Translations" by Sir Ponnambalam Arunachalam, Department of Hindu Affairs, Ministry of Regional Development, Colombo, 1981.

This work (1897) is not available for our perusal.

12. 1897: Arringcutt Baulksh and G. U. Pope:

“Meikanda Sastiram Uraiyutan with English Translation” : First edition (Nov. 1897). Srinikethan Press, Madras. This work is referred to in “Bibliography on Translations,” 1.1. T. S., Madras (1983) : Vide Page 413. This book is not available for our perusal.

13 1897 : E. Just : Die Siddhanta oder die Geheimlehre der modernen Sivaismus : Selbstverlag der EV. Luth. Mission : Leipzig (Pamphlet). This work is not available for our perusal.

14 1898 : Sri Parananda : The Gospel of Jesus According To St. Matthew : Kegan Paul, Trench, Trubner and Co., London. Pages i + 264. 20 3 cm x 13 cm.

For the first time the Gospel is approached from the standpoint of Saiva Siddhantic hermeneutics. An instance or two of the exposition will suffice. At page 216, this is what we find : “The power of the Heavens —These are what the Saints of India call the Satva Gunas of prakriti i.e. the soul when isolated from all the tattvas or rudiments save the tattvas of righteousness.” At page 215 : “After the tribulation of those days,—when thoughts have been pacified, so that the soul is in the state of Jnana sushupti as to which see note below :

“The sun shall be darkened and the moon shall not, etc., The “darkening” of the sun and moon, and the “falling” of the stars mark that stage of spiritual communion which the Saints of India speak as sushupti, for which there is no single word in English. The English word sleep though seemingly derived from the Sanskrit sushupti in its corrupt form slupti does not connote the two forms

of quiescence or sleep or (a-jnanam) and the other in the plane of light (jnanam) which exist in nature. The sleep or Jnana sushupti is the stage in the spiritual communion where the soul, withdrawing from the world of senses and thought, exists in a condensed form, in a state of involution "unified, the womb of all, "as the Rishi Manduka in his sublime Upanished (Mand, secs 5 & 6) well chanted. This state leads to eternal life. of Turiya ; whereas ajnana sushupti, or sleep in the plane of darkness, leads to the sorrows of birth and death. (See Ps.† xiii, 3 ; CXXI, 3 and 4 ; Matt. XXVI 40 ; 1 Thes. V. 7.)

15. 1900 : G.U. POPE : The Tiruvacagam : Oxford at the Clarendon Press. This work contains the translation of the Tiruvarutpayan and its old commentary.

Re-printed by the Madras University in 1960 (1959 ?) 1970 and 1979. Pages vii + xcvi + 354 + 84. 24.5 cm. x 15.2 cm.

It was Dr. G.U. Pope who was the first to translate the entire work : "The Tiruvachakam" — a celebrated Saivite canonical work. The suggestion to translate came from Benjamin Jowett — the Master of Balliol College and translator of Plato. The publication of Pope's work is dated 20 April 1900 — the eightieth birthday of Dr. Pope. Notwithstanding a few errors, Pope's is still the best in the field. A revised edition of this century-old work by a competent scholar will come as a great boon to the world of Saivism. Pope did the translation in England at a time when no commentary — big or small

—, was available. That he persevered and eventually brought the work to a close are facts which bespeak his valiancy which is nothing short of the mirific.

The usefulness of this work stands enhanced by the Introductory portion of this work running to 97 pages. The paper on the Life of Manikkavachakar read by Pope before the Victoria Philosophical Society, is found reprinted here with minor additions and deletions. The translation of the Tiruvarutpayan in its entirety is included in the Introductory. The arrangement of Pope is purposive. On 25 December 1907, Pope wrote a letter to his friend J.M. Nallaswami Pillai and sent along with it a copy of his last sermon. We give hereinbelow the contents of the letter.

26 Walton Bell Road, Oxford, December 25, 1907.  
My dear friend,

In the heart of this my last sermon, lie truths that harmonize with all that is best in Tiruvachakam and Sivagnanam (Siva Gnana Bodham).

I am very old. May the Father bless you and yours.

Ever truly your friend

G. U. Pope.

Pope passed away in. "Feb. 1908. He desired that his epitaph should read as follows: "Here lies a student of Tamil." His desire was carried out in a more remarkable way and the following epitaph marks his grave: "George Uglow Pope D.D. of South India; sometime Lecturer in Tamil and Telugu in the University and Chaplain of Balliol College, Oxford. Born 24th April

1820. Died 11th February 1908. This stone has been placed by his family and by his Tamil friends in South India in loving admiration of his lifelong labours in the cause of Oriental Literature and Philosophy." Saiva Siddhanta's debt to Pope is immense indeed.

16 1902 : Anonymous : Siva - Bakti With An Introduction of the Siddhanta Philosophy : C.L.S. London and Madras. This work is not available for our perusal.

17 1902 : John Murudoch : Siva-Bhakti With An Examination of the Siddhanta Philosophy : An Appeal To Educated Hindus.

Maybe this work is the same as item 16. As the book is not available for our perusal we are unable to say anything.

18 1902 : A.C. Clayton : The Saiva Siddhanta : An Outline of its Main Doctrines : Madras : A Pamphlet.

We have now discovered that this pamphlet should only be a reprint of an article bearing the above title which appeared earlier in the Christian College Magazine (year not known ; should be after 1900) and covers pages 572 to 583 and 622 to 627. It is a well-written article the value of which is substantially lost owing to the writer's prejudice. That Clayton is aware of the truth is seen from his affirmation which says that the best literature in Tamil cannot be understood except by the aid of Saiva Siddhanta.

19. 1902 : Sri Parananda : The Gospel of Jesus According to St. John : William Hutchinson and Co., London.

Sri Parananda is Ponnambalam Ramanathan, the polymath. What is said of item 14 supra applies with equal force to this work also. After all, every religion assigns a high place to spiritual discipline. "The Sanskrit word *Yoga* is derived from the same root as the Latin *Jungo*, to join, and the English yoke (Matth : xi. 29). Jnana Yogis, whether resting or working, are in constant fellowship with God." This indeed is the message of Sri Parananda's commentary which makes it clear that the Gospel is best understood in the light of Jnana Yoga. The commentary is out and out Siddhantic in content. One illustration will suffice. It is from Chapter 1, page 1. "The word : The Greek word used by St. John for "the Word" is *Logos*, which was translated in the Latin Vulgate by *Verbum* and in English by *Word*, which is identically the same as the Sanskrit *Vaak* used by the sages of India to denote that most spiritual, and as yet inaudible, Voice or Sound which, preparatory to evolution arose in the being of God—not as a note or a succession of notes, but as an overspreading power which may be called the power that Makes itself heard, because sentient and non-sentient beings alike, when evloved, "hear" it or are regulated by it...."

20. 1904 : R. Shanmuga Mudaliar : The Siddhanta, The Universal Science, Evolution and Religion : Sowrashttra Press, Salem : Pages xi + 256 + x. 12. 6 cm x 9.4. cm.

This work contains 36 chapters which explicate

the 36 tattvas. Three more chapters are included in the appendix which deal with an Outline of the Ninetysix Tattvas, Unity and Advaita Union. The author first prepared a prospectus which featured the salient points of this work. This was despatched to many scholars. When G.U. Pope received a copy, he wrote a letter (18 May 1904) to the author as follows :

"My dear sir,

I have read with very great interest the prospectus of your book on the Siddhanta. I entirely sympathise with every effort to help men to study "the deep things of God". I wish you all success in your work. I enclose two little papers which may have some interest for you. My time can be but short. We have, all of us, but a short time to live and labour."

"கல்வி கரையில் ; கற்பவர் நாள் சில".

Sincerely yours

G.U. Pope.

21. 1906 : L.D.Barnett : Hinduism : Archbald Constable and Co., Ltd. London. pages 23—25.

In this book of 65 pages, merely 3 pages are devoted to "the Cult of Siva". "Siva" says the celebrated author, "is the destroyer and rebuilder of various forms of life ; he has charge of the whole circle of animated creation, the incessant round of birth and death in which all nature eternally revolves "

22. 1907 : Sir Ponnambalam Ramanathan : The

Culture of the Soul. Among Western Nations : G.P.Putnam's Sons New York. pages vi + 262. 18.2cm x 12.2cm.

We owe this little gem of a book to Myron H. Phelps, an American Lawyer. He was on the reception committee which accorded a great welcome to Swami Vivekananda. It was in the spring of 1903 that Myron Phelps met Sir Ponnambalam Ramanathan at his house in Colombo and had the privilege of hearing from him during the ensuing year many discourses touching the deepest questions of human life. He returned to America and made known his high opinion of Ramanathan with the result that invitations to visit and teach in America were sent to him. Ramanathan toured America and delivered a catena of lectures. A Manuscript of a few of them was prepared and left with Phelps. He chose to publish them in the present form to perpetuate the glory of Ramanathan. This work had carried far and wide the fruits of the profound insight of the author into spiritual realities, and the aroma of his sweet and gentle presence.

23. 1909 : P. T. Srinivasa Iyengar: Outlines of Indian Philosophy : Theosophist Office, Adyar : pages 111 to 167 : 18.5 cm x 12.5 cm.

The attempt of the author, as he himself makes it plain is to separate the varied threads of the tangled skein of modern Hindu Philosophical thought and religious beliefs. Every system undergoes change and after a time it is not the same as it was in the beginning. For instance Suresvara, the great chela of Sankara, slightly altered the Advaita of his master. Again the author of the Bhamati — Vachaspati Misra —, gave it another twist. In his turn Vidyaranya gave it yet another twist. This is also the fate



of all other schools. So, it is, the author says, he chose to rely on texts rather than commentaries.

24. 1910 : D.N. Paul : Siva and Sakti : Two Volumes : Calcutta.

These volumes are not available for our perusal.

25. 1910 : L.D. Barnett : The Saiva Siddhanta : A lecture delivered at the meeting of the Royal Asiatic Society of London in 1910. Pages : 1 to 6 : 18.5cm x 13cm

As even by the year 1910, no attempt was made by scholars to trace the broad outlines of the Saiva Siddhanta system, to mark its points of agreement and disagreement with other and more popular schools of Hindu thought, and to trace it back to its origins, L.D., Barnett chose to deliver this lecture which aimed at being suggestive rather than dogmatic,

26 N.D. Palvanna Mudaliar of Tinnevely. Introduction to Siddhanta Gnana Ratnavali : Pages 28 : 18.5 cm x 13 cm.

The work is in the form of catechism. It comprises the following 8 chapters namely: (1) On pramanas (proof), (2) On Tattvas, (3) Podu Iyal (General), (4) On Pati (Deity) (5) On Pasu (soul), (6) On Paasa (Bonds/Matter), (7) On Anubhava (Experience / Realisation) and (8) On Mukti (Moksha / Liberation).

Mistranslation and errors have belittled the value of this work. If the work is revised by a competent scholar and then published, it will be of use.

27. 1911 : J.M. Nallaswami Pillai: Studies in Saiva Siddhanta : Madras at Meykandan Press. Reprinted in part by Dharmapura Adhinam in 1946. Re-printed in full by Kazhakam in 1984. Pages xvi + 360. 20.9 cm x 13.4 cm.

Twentyfour are the valuable essays that are contained in this book. They are, we desire to say, like the twenty-four Anma Tattvas, nay, more ! They are verily the twentyfour aksharas of the Gayatri. The work was introduced by Dr. V.V. Ramana Sastrin according to whom Pillai "is not only a sturdy and indefatigable researcher in Tamil philosophic literature illuminative of the Agamic religion, but has also, in his quest after Truth, freely utilised the services of those indigenous savants who represent the highest watermark of Hindu traditional learning and spiritual associations of the present day."

This work contains a complete translation into English of one of the fourteen Meikanda Sastras, namely, the Unmai Vilakkam. This translation, we are afraid, is inadequate.

The article titled : "Advaitam According to Saiva Siddhanta" is an excellent exposition of the abstruse doctrine called Advaita. The advaita as posited by Saiva Siddhanta has nothing to do with the one propounded by Aadi Sankara. According to Saint Tayumanavar the advaita of Meikanda is unique. None else had explicated it like

Meikanda. In fact the prayer of the Saint runs thus : "O for the day when I will be oned with the feet of Lord Meikandan who truly discerned the pure And holy advaita that is never known to the false ones."

28. 1912 : H. W. Schomerus : Der Saiva Siddhanta : Eine Mystik Indiens : Leipzig. pages xii + 444. 22. 5 cm x 15.5 cm.

It is by a stroke of luck we came by this work hailed as a classic by discerning scholars. We but know a few words and phrases in German. So we are not competent to pass any remark about this work. Schomerus merits great praise as his is the first work in a European language to expound systematically the tenets of Saiva Siddhanta. This work in German is not a translation. That this work is of great importance, is seen from its inclusion in the bibliography of almost every book on Indian religion published abroad. This work was sought to be translated by a Sri Lankan scholar called Ambikai Pagan. A few instalments did appear in the famous journal "Saiva Siddhanta". However the serialisation stopped on a sudden to the sad disappointment of many readers. The value of this work stands enhanced by two charts—one on the triple categories and the other on the triple malas—an exhaustive index and a glossary of the Saiva Paribhasha.

29. Original date of publication not known : The publication in 1981 may be a re-print

1981 : H. W. Schomerus : Arūnanti's Sivagnana Siddhiyar : Die Erlangung des Wissens um Siva O der um die Erlangung, 2 volumes, Beiträge zur Sudaisenforschung, Sudarsien—Institute, Universität, Heidelberg, Vols. 49 a and 49 b. Wiesbaden : Franz Steiner Verlag, 1981. These volumes are not available for our perusal.

30.1913 : S. Sabaratana Mudaliyar : The Essentials of Hinduism in the Light of Saiva Siddhanta : Meikandan Press, Madras. Pages xii + iii + 351, 24.2 cm X 15.3 cm.

Pained by the fact that the Siddhanta school was "almost an unknown factor to our Western critics and even to a large portion of the Hindu community" the author made up his mind "to place before the public, in the English language, a succinct account of the Hindu religion as propounded by the Siddhanta school, and in a form suited to modern tastes." He declares his purpose thus : "I must put it in plain language that this book is not intended for advanced religious students, but chiefly for people in the secular plane who carry along with them various erroneous ideas of their religion, evidently as a result of the random criticisms made by the propagandists of Western religion."

The book comprises 16 chapters, and topics relating to God, Souls, Evil and its Origin, Salvation, Worship, Religious conduct, Transmigration, Fate etc., are discussed in detail in this work.

31. 1913 : R. G. Bandarkar : Vaishnavism, Saivism and Minor Religious Systems : Strassburg, verlag Von Karl J. Trubner.

Re-printed by the Asian Educational Services, New Delhi in 1983. Pages 144 to 183. 21.5 cm × 14 cm.

Ramakrishna Gopal Bandarkar is a name to be reckoned with in Indology. He was a pioneer in many respects. Like all pioneers he had much to do with guessing. And guessing, more often than not, is likely to mislead. The author does not have a clear idea of Saiva Siddhanta. In Chapter xii he says: "... there must have been some darshana or system of philosophy also, since in an inscription in the Rajasimhesvara Temple at Kanchi Atyantakama, which was another name of Rajasimha, he is represented as proficient in the system of Saiva Siddhanta. And the last species of the Saiva literature detailed above is, it will have been seen, called Siddhanta sastras composed by Santana-Acharyas." It is to be remembered that the Santana Acharyas appeared centuries after Rajasimha.

32. 1913: J. M. Nallaswami Pillai: Siva Jnana Siddhyar of Arulnandi Sivacharya : Meikandan Press, Madras. In 1948 the Dharmapura Aadhinam published the Supakkam portion of this work as revised by the Sri Lankan scholar S. Shivapadasundaram. Pages vii + 210. 23.4 cm × 17.5 cm.

This translation of Siva Jnana Siddhyar was serialised by J. M. Nallaswami Pillai in his journal Siddhanta Deepika from 1897 to 1902. This was later, in 1913, published in a book form. It is said that Dr. Graul produced a German translation of the Siddhyar during the middle of the eighteenth century. Unfortunately we know next to nothing of this work. Since details are lacking we are unable to include this work in this Bibliography.

v. The Siddhyar comprises two parts, namely, Parapakkam and Supakkam. Pillai translated both and he was the first to translate the work into English. Again it was Pillai who provoked the Western scholars including Max Muller to traverse the realm of Saiva Siddhanta which was till then unknown or ill-known to them.

Pillai's translation went out of print in a short time. So, the 24th Pontiff of Dharmapuram Aadhinam saw to it that a second edition of the Supakkam was published in 1948. Before publication, the work was revised by the Sri Lankan scholar Shivapadasundaram.

33. 1913 : J. N. Farquhar : The Crown of Hinduism : Humphrey Milford, Oxford, University Press : London: Reprinted in 1971 by Oriental Books Reprint Corporation : 54, Rani Jansi Road, New Delhi-55.

This work is an attempt to discover and state the relationship between Hinduism and Christianity. No doubt, the Christian prejudice is writ large at the end of the book. However the author's observations on Saivism are not incorrect. For instance let us quote a passage from page 375 of the work : "The Sivite denies that God is ever born of a woman, but he believes that Siva has manifested in human form innumerable times and still does so."

34. 1914-16 : Rai Bhahadur Srisa Chandra Vasu : Translation and Text: The Siva Samhita : Panini Office, Allahabad. Third Edition (1979) by Oriental Books Reprint Corporation, 54, Rani Jhansi Road, New Delhi-110055. pages 87. 22.9 cm x 15 cm.

Strictly speaking the Siva Samhita is not a work on Saiva Siddhanta. Yet it is included in this Bibliography for two reasons. 1. This work affirms that Siva is the Supreme. 2. Many of its tenets are in conformity with Saiva Siddhantam. Vide sutra 10 of chapter 1. This affirms thus : "Others wiser among the many and eagerly devoted to the investigation of the occult, declare that the souls are many and eternal and omnipresent." Again sutra 43 of chapter 1 says : "As a rope can never become a snake, in the past, present or future, so the Spirit which is beyond all gunas and which is pure, never becomes the universe."

35. 1915 : Nicol Macnicol : Indian Theism :

Reprinted in 1968 by Munshiram Manoharlal : New Delhi. pages 160—179. 21.5 cm × 14 cm.

The greater part of this book was submitted as a thesis for the award of the degree of Doctor of Letters (University of Glasgow). It was later published in a book-form with some additions and deletions. In the past and sometimes in the present too, when Christian missionaries chose or choose to write on Hinduism, one should be on one's guard. Years ago (1911) Dr. V. V. Ramana Sastrin wrote thus : "The Christian Literature Society nor is daily engaged in its storming operations against one phase or another of Indian Thought, so that, an occasional devil's advocate from within, certainly fulfils a momentous function in the economy of academic investigation."

We cannot expect a prejudiced Christian to comprehend the nature of Rudra. Neither could Brahma nor Vishnu in the past, ever know the great Rudra. The Christians were puzzled to know why supreme adoration was paid to Rudra.

Projecting this view Dr. G. U. Pope framed the following question :

“This being so, how can he (Rudra) be the life of the soul of all ?” This is how Dr. G. U. Pope has put it. Claiming to quote this passage, Nicol Macnicol at page 161 writes thus : “How can this demon be the life of the soul of all ?” Nicol Macnicol is learned enough to misquote.

36. 1917 : S. Gnanaprakasas : Philosophical Saivism : St. Joseph's Catholic Press. Jaffna. This book is not available for our perusal.

37. 1919 : Sydney Cave : Redemption, Hindu and Christian : The Religions Quest of India Series : Oxford University Press. Milford.

This book is not available for our perusal.

38. 1920 : Encyclopaedia of Religion and Ethics : Edited by James Hastings : Edinburgh, T & T Clark, 38, George Street, New York, Charles Scribner's Sons, Fifth Avenue : Pages 91 to 96 relate to SAIVISM by Frazer. 29 Cm x 20.2 cm.

For the first time SAIVISM / Saiva Siddhanta (Tamil Saivism) gained international recognition through this Encyclopaedia. The six pages allotted to Saivism in this Encyclopaedia, will cover at least 25 pages of Demy size. We mention this fact to show that due importance was given to Saivism in an Encyclopaedia which is internationally hailed as an authentic work.



The writer of the article, namely Frazer, took pains to study the basic texts and scriptures, at least in translation, before he set his pen to paper. He also sent the article to J.M. Nallaswami Pillai for perusal and correction wherever necessary. The article, therefore, reads well and is dependable. The author has made adequate reference to the Agamanta, the Saiva Upanishads and the Meikanda Sastras. This article is worth reprinting as an independent pamphlet.

39. 1920 : J. N. Furquhar : An Outline of the Religious Literature of India : Humphrey Milford, Oxford University Press, London.

Chapter v of this book is relevant for our purposes. It deals, inter alia, with Pasupata Saivas and Agamic Saivas. The Bibliography of the work deals with the literature of Agamic Saivism as well as the literature of Tamil and Sanskrit schools of Saivism.

40. 1920 : S. Sabharatna Mudaliyar : Life of Tiru-  
gnanasambandhar : C. V. Jambulingam Pillai, Madras.  
Pages xxi + 50. Re-printed in 1958 by the Kasi Matam.

Sambandhar is a Saiva Saint. He is reckoned as the First among the Four who are truly the four pillars of Saivism. His life was one series of miracles. Thirty of them are mentioned in this work. Of the many decads sung by him, 377 are extant.

Dr. Taylor placed Sambandhar at 1320 B. C. and Dr. Caldwell at 1292 A. D. He actually flourished during the

middle of the 7th century. It is from the poems of saints like Sambandhar, Saiva Siddhantam as Tamil Saivism came to be evolved.

41. 1921 : F. Kingsbury and G. E. Phillips : Hymns of The Tamil Saivite Saints : Association Press : Calcutta : Pages 132. 18.5 cm x 12.5 cm. Reprinted by Sri Sat Guru Publications—A Division of Indian Books Centre, Delhi, in 1988.

This work is the product of two great scholars. For the first time, more than a century of verses culled from the Tamil Tirumurais (1 to 8) and their translation were printed in juxtaposition. F. Kingsbury became a Christian, and his father—the renowned Saivite scholar C. W. Damodaram Pillai—, could never forgive his son's apostasy. Again, the son was so Saivite in his outlook and approach that he got derecognised by his colleagues eventually.

The views presented in this work are those of the Christians.

In any event credit is due to the translators who are pioneers in the field. The translation is not free from errors. For instance, Pazhanam meaning field and referring to Tiruppazhanam, is mistaken for the town Pazhani (Palni).

42. 1921 : J. Estlin Carpenter : Theism In Medieval India : Reprinted in 1977 by Oriental Books Reprint Corporation. Distributing rights are held by Munshiram Manoharlal, New Delhi.

Pages 296 to 369. 21.5 cm x 13.6 cm.

This is a well-written book. The noble attempt of the author is to present to the English reader a general view of the phases of Theism in medieval India. The author's comprehension of the keywords of Indian philosophy is admirable. The footnotes of the author are very valuable. Take for instance the entry occurring as foot-note at page 297: "Sutra, from *siv* (Latin *su-ere*), to "sew," denotes a thread or cord. Just as our "text" is the woven fabric of thoughts and words (from *texere*, to "weave"), so the threads of statement and proof were stretched out to form the basis of the whole philosophical net."

The foot-note at page 346, on the word *Agama* is illuminating: "*Agama* signifies literally "Coming to" or "arrival", and so, that which arrives authoritatively from previous generations, a body of teaching with a religious guarantee."

43. 1922 : S.N. Das Gupta : History of Indian Philosophy : Vol. V. Cambridge. Reprinted by Motilal Banarsidass in 1975. Pages 1 to 41. 21.5 cm x 14 cm.

This volume contains 1) The Literature of Southern Saivism, 2) Vira Saivism, 3) Philosophy of Sri Kantha, 4) The Saiva Philosophy in the Puranas, and 5) Saiva Philosophy in some of the important texts.

The author, a polymath, brings to light several truths. A few of them are as follows :

"The Naryayikas were always regarded as devotees of

Siva and they were called Saivas. The Vaishesika philosophy was called Pasupata."

"Sri Kantha thinks that the world is a transformation of the Cicchakti of the Lord. It does not provide for the creation of the material world, does not speak of anava-mala, and is apparently not in favour of jivan-mukti."

"It is curious to note that though Vira-saivism was founded at least as early as the time of Basava (A.D. 1157—67) Madhava in the fourteenth century does not know anything about Vira-saivism."

"The Saivagamas' or Siddhantas are supposed to have been originally written by Mahesvara, probably in Sanskrit. But it is said in the Siva-dharmottara that these were written in Sanskrit, Prakrit and the local dialects. This explains the fact that the Agamas are available both in Sanskrit and some Dravidian languages such as Tamil, Telugu and Kanarese."

"The earliest Tamil author of the Saiva-Siddhanta is Tirumular, who probably lived in the first century A.D."

44, 1923 : Swami Vedachalam : The Saiva Siddhanta As A Philosophy of Practical knowledge, Pallayaram, Madras.

Reprinted by Kazhakam in 1940. pages vii + 131.  
18.1 cm x 12.3 cm.

According to F.C.S. Schiller (Oxford), this work which explicates the views of St. Meikandar, clearly shows that the Saiva Siddhanta has also anticipated William James in

formulating the 'Transmission' Theory which supplies so elegant and irrefragable an answer to materialism

45. 1923 : D. Gopaul Chetty : New Light Upon Indian Philosophy or Swedenborg and Saiva Siddhanta : J.M. Dent and Sons Limited, London and Toronto. Pages xxxvi + 215. 17.8 cm x 11.8 cm.

L.B. De Beaumont in his foreword to this work says : "Mr. Gopaul Chetty's book on 'Swedenborg and Siddhanta' is, indeed, what he announces, a new light upon Indian philosophy; at the same time, it may also be said to throw a new light upon the philosophy of Swedenborg; for while the book describes the remarkable and unexpected analogies between Swedenborg's teaching and the Saiva Siddhanta, it also reveals to the West the striking correspondence between some of the deepest thoughts of ancient India and the higher spiritual ideas to which through Emanuel Swedenborg the modern thought of Europe has given definite expression."

The ancient believed that man was a microcosm. Koyil Puranam (stanza 70, Patanjali Carukkam), says: "What is in man corresponds to what is in universe. St. Meikandar had already affirmed this in his ninth sutra (stanza 3, adikarana 3). It is this which Swedenborg in his work Divine Love And wisdom (No 52) affirms. It is as follows: "All the things generally and in particular that exist in the universe, have such a correspondence with everything in man, that he may also be said to be a kind of universe."

46 1923 : H.W. Schönerus : Die Hymnen des

Manikka Vasaga : Jeva. This work is not available for our perusal.

47. 1924 : J.M. Nallaswami Pillai : St. Sekkilar's Periya Puranam (Part 1) : The Tamil University Publishing House, Madras. Pages xxxi + 214. 15.5 cm × 10.1 cm. An amplified version of this work was reprinted in 1955 by Rajan and Company (Printers). Madras 1. Pages xxv + 215. 18.5 cm × 12.5 cm.

The work of the year 1924 contains the lives of 45 Nayanmar. This work also has four Appendices. The reprint contains all these besides the lives of St. Tirugnana-sambandhar, St. Sundarar and St. Candesvara by Dr. G. U. Pope.

The Reprint at least could have corrected the three errors of the great savant J.M. Nallaswami Pillai. The errors are : (1) Sekkilar was the prime minister in the court of Kulotthunga who reigned from 1070 to 1108 A.D. (St. Sekkizhaar flourished during the time of Anapaya who is Kulotthunga II. He explicated his work before a learned assembly at Chidambaram between April 1139 and April 1140 A.D.) (2) The Tirutthondathokai was composed at Chidambaram. (It was composed at Tiruvaaroor.) 3. Umapati Sivacharya flourished during the 13th century. (He flourished during the end of the 13th century and the beginning of the 14th century.)

It was love of labour which goaded Pillai to indite this work.

48. 1925 : Issac T. Tambyah : Psalms of A Saiva

Saint : Luzac and Co., London. Reprinted by Asian Education Service in 1985.

Pages 34 + cc viii + 284. 21.3 cm x 13.5 cm.

This work is by a Sri Lankan scholar. The author a Christian, in his preface says : "This book is a Christian layman's endeavour to understand a great Hindu poet-saint." The Introduction to this book covers 189 pages. For this alone the author merits the award of a Ph.D.

This book contains the translation of 366 psalms of the saint Tayumanavar who indited in all 1,452 psalms.

St. Tayumanavar, according to the author, is more a Siddhantin than a Vedantin. The translator says : "Siddhanta teaching that souls are eternal, co-eternal with God, is accepted by the poet without question."

The Siddhiyar says : "The soul which is eternal, and not identifiable with anything in its environment, is unable of itself to know God. All the senses can only understand with the aid of the soul, and yet cannot know the soul ; so also the soul can only understand with the grace of the Lord, and yet cannot know Him." The authro therefore concludes thus : "Now, the soul, though eternal as God is, is not, by the circumstances of co-eternality, to be considered God."

49. 1925 : Stella Kramrisch : The Hindu Temple : (Two volumes): University of Calcutta.

Reprinted by Motilal Banarsidass, New Delhi, in 1988. Pages xi + 465 (for two volumes). Many many plates adorn the work. 27.5 cm x 21.2 cm.

The work is in two volumes. Volume 1 deals with the site, the place, the substances of the temple building, names and origins of the temple, the superstructure etc. Volume II contains part viii of the work relating to images and plates.

As the author herself avers in the Preface, "an attempt has been made to set up the Hindu Temple conceptually, from the foundation to the finial". The authoress clearly demonstrates how the structure is rooted in Vedic tradition and how primeval modes of building have contributed their shapes.

"The Vastupurushamandala, the diagram of the temple, is a Yantra..... A Yantra is a geometrical contrivance by which any aspect of the Supreme Principle may be bound (Yantr, to bind; from the root 'yam') to any spot for the purpose of worship. It is an artifice in which the ground (bhumi) is converted into the extent of the manifested universe. The nameless, formless entity which is bound in this case to the spot within the square mandala is known henceforth as Vastupurusha. The components of the artifice are : the ground on which the mandala is drawn ; the form of the mandala ; and its name together with the names comprised in the form."

50. 1927 : David Navamoney Nadar : An English Translation of St. Meykanta Deva Nayanar's Siva Jnana Bodham : Jananukoola Press, Trichinopoly. Pages 149. 21.2 cm x 13.2 cm.

The translator seems to think that Vedanta and Siddhantareone and the same in outlook as well as approach.



He is, again, unfamiliar with even the fundamental principles. His knowledge of Tamil too is but poor. He says : "The literal meaning of Kal-AL (கல்அல்) is a stone banyan tree." He equates Avaiadakkam with Prologue. Tanunarvaar is translated by him as "they (who are) Brahm". The author describes Maya as something unreal or mythical. The book also suffers from many errors of the press. This is a book which should be avoided, for it is notoriously misleading.

51 1927 : S. Radhakrishnan : Indian Philosophy : Volume 2 : George Allen and Unwin Ltd., : 40 Museum Street, W.C.1 New York ; The Mac Millan Company : Pages 722 to 731 : 21.3 cm x 13.5 cm. Reprinted by Blackie and Sons.

Sir S. Radhakrishnan, the Philosopher renowned the world over, was a prolific writer. He was truly an authority on Sankara Advaita. He was also well-versed in the occidental philosophies. However his knowledge of Saiva Siddhantam was not as great as his knowledge of other faiths. We have in our publication-Saiva Siddhantam, Volume one-, (1984) pointed out the errors he has committed. Even when he explicates Saivism, he has recourse to the Saankara paribhasha and not Saiva (Siddhanta) paribhasha.

52. 1928 : D. A. Pai : Monograph On The Religious Sects In India Among The Hindus : The Times Press, Bombay. This is not available for our perusal.

53. 1928 : Synopsis Of Exposition Of Divine Wisdom ; Sivagnana Botha Choorunikotthu ; By Valaiyananda

Swamikal : Rendered into English by M.S. Purnalingam Pillai, Trichinopoly. Pages i to vi. 16. 4 cm x 10 cm.

This, in truth, is a Tamil work. However a synopsis of the exposition in English, of the Sivagnanabotham is included in this work. The synopsis, which is made up of **choornis**, serves as a useful key to understand the work. Choornis are dicta which represent the ingredients of the sutras.

The first sutra has three choornis they being : (1) "The Universe undergoes the three processes of Creation, Preservation and Destruction ; (2) these are done by Hara- the Destroyer, and (3) the other two (creator and preserver) are also subject to these processes".

54. 1929 : Sydney Cave : Christianity and Some Living Religions Of The East : Duckworth. 3, Henrietta Street, London. Re-printed in 1944. Pages 84 to 87. 18.3 cm. x 12 cm.

The author was Principal, New College, London. He was also Professor of Theology in London University. He had an uncanny knack of arriving at the truth. Though only four pages of this book are relevant for us, the work is included in this Bibliography as a perusal of the work is very rewarding. Of arresting interest is the following observation of the author : "As a French novelist puts it, 'The pretension to be without prejudice is itself a prejudice.' The writer does not claim that kind of impartiality which comes from holding that all religions are equally true ; that seems to him only another way of saying "that all religions are equally false."

55. 1929 : K.R. Subramanian : The Origin Of Sai-  
vism And its History In Tamilland : University of Madras,  
Madr .

Reprinted in 1985 by the Asian Education Service,  
New Delhi. Pages iv + 82. 24.1 cm X 15.5 cm.

This work was submitted as a thesis and was accepted  
by the University of Madras, for the Sankara-Parvathy  
Prize for the year 1927. The work comprises four parts.  
Parts iii and iv are relevant for our purposes.

The author seems to think that the Bhakti marga "is  
the only easy one for the bulk of the people." This is a  
common error propagated by the unthinking masses.  
Bhakti is a rarity of rarities. It is rarely that a man is  
characterised by true bhakti. A proper cultivation of the  
Tamil Tirumurais will reveal the fact that it is only a  
Nayanar who can be a bhakta.

56. 1929 : K. Subramania Pillai : The Metaphysics  
of The Saiva Siddhanta System : Siddhanta Publishing  
Works, Madras.

Reprinted by Kazhakam in 1958. Pages iv + 36,  
18.3 cm x 11.8 cm.

The author of this work was for some time a lecturer  
of Law. For some years he also served as a Judge. Even-  
tually he became a Professor of Tamil. As years marched,  
his prejudices also grew. He even advanced fanciful theo-  
ries. For example, this is what we meet with at page 3 of  
his work. "In process of time, it came to pass that many

of the ideas and words of this system (the philosophy of Arrivars-அறிவர்) found a prominent place in some of the Vedic songs and Upanishads, and a cycle of Sanskrit literature called Tantric or Agamic came into being as adaptations of the mystic lore of the Tamil Saints." One will search in vain in the entire gamut of this work for a glimpse of the ideas and words of the Arrivars. When we do not know what the philosophy of the Arrivars is, how are we justified in asserting that it somehow found its way into the Vedas and the Upanishads?

57. 1930 : Elizabeth Sharpe : Shiva Or The Past Of India : Luzac, London. This book is not available for our perusal.

58. 1930 : Gopaul Chetty : Chidambara Rahasyam Revealed : B.N. Press, Madras : Pages 80. 18cm x 12.1 cm.

The author affirms : "It was also a maxim of ancient wisdom that, "all that which is below is agreeable to that which is above" : All the visible creation stands in such connection with the creator, and contains in all its parts so many forms of things invisible. If things below correspond to things above it is reasonable to suppose that the Holy Word of God may also stand in the same connection with Him, from whom it proceeds and may contain in all its literal parts, the forms of images of the Eternal Invisible Wisdom, descending in various degrees, till it finally terminated in that of the written letter."

The word Chidambaram is full of significance. It is regarded as the centre of the cosmos. It is here the shrine of Siva is. The Suta Samhita gives the following names to the Shrine : 1) Sat, 2) Param, 3) Nityam, 4) Hiran-

maya, 5) Kosam, 6) Mahat, 7) Viviktam, 8) Pundarikam, 9) Guha, 10) Gaganam, 11) Parisuddham, 12) Atpudam, 13) Satyaspadam, 14) Jnana, 15) Sukham, 16) Parama Vyomam, 17) Parabrahmam, 18) Sabha, 19) Sakti and 20) Paramalaya.

Such is Tillai and such is its secret.

59. 1932 : Gopaul Chetty : Savisim—the Religion of the Ancient Britons, B. N. Press, Madras. pages 50 18.5 cm. x 12. 4 cm.

Extreme devotion to pet or petty ideas leads to parochial narrowness. This is exemplified by this monograph. The author quotes a Bardic aphorism which is as follows : "Nid Dim Ond Dim." What does this mean ? One can only guess. Sir John Daniel thought that this dictum said : "God is the self-subsisting and sole subsisting Being, that nothig in the universe is anything by itself". From this guessed meaning the author jumps to the conclusion that this being the message of a poem in Tamil (The Tiruvachakam), it was Saivism that flourished in ancient Briton. This olla podrida of a monograph is however, interesting to go through.

60. 1932 : Max Hunter Harrison : Hindu Monism And Pluralism As Found In The Upanishads And In The Philosophies Dependent Upon Them : Humphrey, Milford Oxford University Press.

This book is not available for our perusal.

61). 1932 : P.M. Somasundaram : Siva Boga Saaram Chokkanaatha Venpaavum : Dharmapuram Aadhi-  
nam : This work was reprinted in 1936, 1950 and 1953. Pages X + 57. 18 cm. x 12. 4cm. In 1980 Kasi Matam printed Siva Boga Saaram.

This work (amplified in 1956) contains the English and the Hindi translations. The Hindi translation is by the celebrated scholar Kaa. Sri. Sri. The original works are by the great saint Gurugnanasambandhar, the founder of the Dharmapuram Aadhinam. The value of this edition stands enhanced by a glossary which runs to 25 pages. Again, more than thirty pictures are included in this volume. They bear eloquent testimony to the life of the great Guru.

The English translation, done 60 years ago, has to be re-done in modern English. Rich foot-notes will have to be furnished. If possible an essay on Saiva Siddhantam as posited by the Guru, will have to be provided. If an edition, thus revised and enlarged, comes forth, it will be a boon to the Saivites.

62. 1932 : S.P.Y. Surendranath Voegeli-Arya : Temple Chimes : Thirty-three Poems of St. Thayumanavar: The Order of the Great Companions : 11, Harcourt Terrace, Dublin, and 5 Maidstone Road, Chatham, England. Pages 104. 19.5 cm. x 23cm.

The editor of this work Will Hayes says of this work as follows: "It has been a joy and privilege to prepare Surendranath Voegeli-Arya's translations of Thayumanavar for the press. In giving us these fine renderings of the Saiva saint, my Indian friend has done a great service to Western readers. His poems will one day take their place in the Larger Bible of the Universal Church."

The translator's Preface (pages 11 to 18) contains very useful and valuable material.

63. N. D. : M. Balasubramania Mudaliyar : The Grace of Lord Siva : Peacock and Co., Saidapet, Madras.

This monograph by a Saivite scholar who later called himself Ilamurukan, gives a brief account of the philosophy of Saiva Siddhanta. The author's desire is to show that Saiva Siddhanta is simple and yet thoroughly rational, is tolerant and yet firm in its views, is ideal and yet practicable, is ancient and yet thoroughly modern as well as scientific. We desire to say that platitudes and plaudits are not providers of philosophy:

64. 1934 : S. Shivapadasundaram: The Saiva School of Hinduism : George Allen and Unwin Ltd. London. Reprinted in Malaysia

The author of this work has authored many works in English as well as Tamil. We understand that The Saiva School Of Hinduism was twice reprinted. Yet South Indians did not have the benefit of such reprinting as it was done elsewhere.

It should be remembered that it was this author who was chosen to revise the translation of the Sivagnana Siddhyar by J.M. Nallaswami Pillai. His scholarly revision had contributed to the substantial enhancement of the worth of the work revised. Again his Rejoinder to Violet Paranjyoti's work administered the much-needed correctives to the erroneous views expressed by her wittingly as well as unwittingly.

The present work is still one of the best on Saiva Siddhantam. His exposition is masterly and authentic

His style is lucid and limpid. His approach is scientific and non-technical. No wonder Prof. J.S. Mackenzie of University College, Cardiff, was all praise for this work.

65) 1935 : A.P. Arokiaswamy : The Doctrine of Grace in The Saiva Siddhanta : St. Joseph's Industrial School Press, Trichinopoly, pages ix + 71. 24. 3 cm x 15.8 cm.

Unfortunately, sometimes, some Christian missionaries who are found to be lacking in Christian humility, take to authoring works, which is why, maybe, Emerson affirmed thus :

"In ancient Greece, every Stoic was a stoic, but in Christendom where is the Christian ?"

The author of this work which deals with Grace is the author of the following graceless remark : "We hear, not infrequently, of encomiums bestowed on the Siddhanta for its doctrine of Grace ; and this does not surprise us, seeing that it is one of the few religio-philosophic systems of India that have an elaborate idea of that doctrine. All the same, we are surprised at the manner in which it is extolled; for Western and Eastern scholars alike go so far as to equate the Siddhantic idea of Grace with the New Testament idea. Such sweeping statements are largely due to ignorance of the full import of the doctrine in the Catholic and Siddhantic systems."

66. 1937 : Sir Ponnambalam Arunachalam : Studies And Translations : Philosophical And Religious :

Re-printed in 1981 : Department of Hindu Affairs,



Ministry of Regional Development, Colombo. (All chapters of this work are relevant save the one on Dammapada.) Pages xxi + 305 20.5 cm x 13.8 cm.

The author of this work was a polymath. Speaking of him Sir C.P. Ramaswamy Iyer observed: "The significance and value of his contributions are enhanced by the circumstance that the author was not a cloistered savant, not a recluse but was one who, as a great lawyer and administrator, exemplified in his own life the possibilities of that combination of worldly and other-worldly achievement, the supreme exemplar of which was King Janaka of Mithila."

As the title of this work shows, this work contains studies and translations—philosophical and religious. It is sheer joy of a very superior type with which the reader is blessed, when he goes through the translation of the verses of Manickavachakar, Tayumanavar, Nakkirar, Kalladanaar and Meikandaar. All the twelve sutras of the Sivagnana Bhodam are rendered here in elegant English prose.

6/. 1938 : V.A. Devasenapathi : Saiva Siddhanta As-  
Expounded In The Siva Jnana Siddhiyar And Its Six Com-  
mentaries : (Thesis submitted to the University of Madras.)  
First published in 1960. Reprinted in 1966 and 1974.  
Pages viii + 323. 24 cm. X 14.8 cm.

The author of this work is an acknowledged cognoscente of Saiva Siddhantam. He explicates in this work the doctrines and the philosophy of the Siddhiyar in the light of the six commentaries. Of this work

Dr. T.M.P. Mahadevan said : "Dr. Devasenapathi sets forth in these pages the leading concepts of Saiva Siddhanta in a clear and constructive manner. Following the maxim that the establishment of the objects of knowledge depends on the means of knowledge (maanaadhinaameya-siddhihi), the pramanas (Tamil : Alavai) are first explained. Then follow in sequence the exposition of the three padarthas (categories) recognised in all the Saiva schools viz , Pati (God), Paasa (Bonds), and Pasu (Soul). Having expounded the theoretic doctrines the author turns to the practical teaching relating to the means of release and the concept of release itself. An interesting point that deserves to be noticed is that the commentaries on the Siddhiyar differ among themselves in regard to certain aspects of the doctrine of Saivism, which only shows that in matters spiritual, there are bound to be doctrinal differences, and that these, instead of importing any defect into a tradition, indicate its strength and vitality."

Credit goes to the author for having studied, understood and explicated the commentary of Gnanappirakaasar, a work difficult to comprehend.

68) 1938: Violet Paranjyoti : Saiva Siddhanta : Luzac and Co., London. Reprinted in 1953 / 1954. pages xxii + 152. 21.5 cm x 13.4 cm.

This book, as a thesis, was submitted by the author in 1938 to the University of Madras for award of a Ph.D., Degree. The topic for research was suggested to the author by Dr. S. S. Suryanarayana Sastrj, Head of the Department of Philosophy, University of Madras.

This work traces the origin of Saiva Siddhanta as far as possible, and expounds the philosophical system as

presented in the Tamil sources—the Meykanda Saatthiram and the devotional writings in Tamil.

The Appendix to this work contains Notes and problems. This section provoked the great Sri Lankan Siva Sri Shivapadasundaram to indite a rejoinder.

69. 1939 : C.V. Narayana Iyer : Origin and Early History of Saivism in South India : University of Madras, Madras. Reprinted in 1974. Pages xi + 484.

This is an excellent work which is the outcome of the author's extensive researches undertaken during 1928-29, under the guidance of Dr.S. Krishnaswamy Aiyangar. Of this work Dr.K.A. Nilakantha Sastri said : "Beginning with an account of the Vedic origins of Saivism, the work traces the spread of that creed in South India, and its early history to the first half of the eighth century A.D. The development of Saivism as attested by Sanskrit sources is studied in some detail in the first six chapters which furnish the background of the author's approach to South Indian Saivism."

The author denies the phallic origin and nature of the linga. And Sastri says that this view is in agreement with that of Prof. Mus's.

It is to be said to the credit of the author that he had made extraordinary use of the Tamil sources. He had freely drawn from the Tirumantiram which is full of dark sayings. Of this the author says : "Laborious indeed was the task. There was always a feeling that the gain was inadequate."

A careful perusal of this work will be richly rewarding. After the publication of this work, many authentic findings have come to light. These also should be made to form part of this work. So, a carefully revised edition of this work has now become a greet desideratum.

70. 1941 : Sri Meikandan Siddhanta Conference (29/30 Aug. 1941) Dharmapuram Aadhinam, Sadhu Press, Royepettah, Madras. Pages 363 to 384. 18.2 cm x 12.3 cm.

This Souvenir contains : (1) Some thoughts on Sivagnana Botham by E.T. Rajeswari Ammal, (2) The Essence of Saivism by M. Balasubramania Mudaliyar and (3) The Saiva Mutts by S. Vyapuri Pillai. It is usually asserted that the word SIVA is a Sanskrit word. However Rajeswari says that according to Dr. Grierson, the word is Dravidian in origin. Is the word derived from SEYON ? We know not According to Balasubramania Mudaliyar "Saivism enjoins that we should live in perfect harmony with our environment, and regard everything that exists as being in its proper place, in the divine scheme of things." According to Vyapuri Pillai. the great matams came into existence "as a direct result of the doctrine of grace and of the philosophical system founded by Sri Meikandar".

71. 1941 : N. Venkataramanayya : Rudra-Siva : University of Madras, Madras. This work is not available for our perusal.

72. 1942 : A Science Graduate : The Elements of Saiva Siddhanta : Jaffna. Reprinted in 1955. Pages 139, 21.5 cm x 13.7 cm.

The author off this work in his spare time, taught Saiva Siddhantam to many. He was a pious person who lived his religion. All Sri Lankans mention his name with deep respect.

Throughout this book, we find, that the author seizes every opportunity to meet the attacks on Saivism by foreigners, critics and men of perverse views.

This book offers the much-needed corrective to the false propaganda of some Siddhantis who assert that the Vedas and the Agamas in Sanskrit are not the source-books of Saiva Siddhantam. At page 9 the author affirms thus: "The fountain source of Saiva Siddhanta is Sivagnanam. The Vedas and the Agamas are identical in meaning, though different in form."

Again the remark of the author on the concept of Advaitam is significant. Advaitam can be comprehended only at the stage of anubhooti (realisation). How true!

73. 1943 : Suddhananta Bharathiar : The Revelations of St. Meikandar : Ramachandrapuram.

This book is not available for our perusal.

74. 1943 : Patthaandu Aatchi Malar : Dharmapuram Aadhinam, Dharmapuram. Pages 265 to 287. 24.6 cm x 17.3 cm.

This Souvenir contains an article entitled Saiva Siddhantam by K. Subramania Pillai.

The author quotes an observation of Dr. Gilbert Slater which runs thus : "The Dravidians were Aryanised in

language, while the Aryans were Dravidianised in culture". This observation is loaded with significance. It serves as a key to unlock the hidden treasures of Saiva Siddhantam.

75. 1945 : K. Subramania Pillai : Sivappirakasam with English translation : Mouna Mutt : Trichy. Pages xvii + 96. 18.3 cm × 12.5 cm.

This work contains the original and a prose translation of St. Umpati's Sivappirakaasam. K. Vajravelu Mudaliyar's preface adorns this work. 'The ten-page preface has not mentioned a word about the translation. This is strange indeed. After Hoisington, Subramania Pillai was the one scholar to translate the Sivappirakassam into English. It is claimed that J.M. Nallaswami Pillai too had translated the work. However it never saw the light of day. The present translation is actually a paraphraes of the original. Better so.

In the rendering of verse 39, the translator unfortunately had committed a risible blunder. He translates "Mayil Muttai" as 'Peacock's egg'. If a peacock can lay eggs, we can start milking every bull.

76. 1946 : J.M. Nallaswami Pillai : Siddhanta Trayam: English Translations of Vina Venba, Kodikkavi and Unmai Neri Vilakkam: Dharmapuram Aadhinam, Dharmapuram. Pages ix + 45. 18.5 cm × 12.5 cm.

This volume contains the Tamil originals too for which explication in Tamil is also given. The Tamil explication for Vina Venba and Kodikkavi are those of Srimad

Namasivaya Tambiran of Tiruvavaduthurai Aadheenam. The commentator of Unmai Neri Vilakkam is Siva Sri Iswaramoorti Pillai of Tirunelveli. The English translations of the three works are by J. M. Nallaswami Pillai. These translations originally appeared in his journal Siddhanta Deepika.

77. 1946 : [J. M. Nallaswami Pillai : (English Translation of) Unmai Vilakkam. Dharmapuram Aadhinam, Dharmapuram. Pages 20. 18.5 cm x 12.5 cm.

This was originally included in item number 27. Neither the original nor the translation can by itself be of any help to any one. The original needs a commentary and the translation an explication. The work contains the quint-essential wisdom of Saiva Siddhanta philosophy in 54 stanzas.

78. 1947 : J.M. Nallaswami Pillai: Irupa Irupathu : Dharmapuram Aadheenam, Dharmapuram, Reprinted in 1977. Pages 26 + 96. 18.5 cm x 12,5 cm. Reprinted in the Journal Shivaji.

This work contains 20 stanzas in Venpaa metre and 20 in Akaval metre. This work is one of the 14 Meikanda Sastras. If after mastering all the 13 other sastras, one comes to cultivate this work with absolute confidence, one is bound to meet one's Waterloo here. This is an extremely difficult work which is fraught with spiritual charades and metaphysical conundrums. Only he is a cognoscente of Saiva Siddhantam who has mastered this work.

79. 1948 : Gordon Matthews : Siva-Gnana- Bodham : Oxford, London. Pages 82. 21.7 cm. x 14 cm.

This is easily the best translation of the Siva-gnana-bodham. The translator has englished not only the sutras, but merkols, hetus end udarana venpaas also. He has also provided rich foot-notes. In the portion relating to Expository notes, he has furnished translations of the more important passages found in the Citrurai (Small Commentary) of Sivagnana Munivar.

A sample of the translation : "The world which is perceived in manifold forms, male, female and neuter undergoes the process of production, maintenance, and dissolution ; therefore it is an entity which has been produced by some one. It is produced because of Shaja Mala, the the innate impurity, Anava, for the purpose of removing it. When the world is produced it is produced from the God who was the cause of its dissolution. Therefore not the other deities, but the God who performs the operation of dissolution, is the supreme God, the primal cause of the world. So say those who have studied the canons of truth (alavai, pramana)".

80. 1948 : G. Subramania Pillai : Introduction and History of Saiva Siddhanta : Annamalai University, Annamalai Nagar. Pages xii + 139. 18.2 cm x 13 cm.

This work contains the series of lectures on Saiva Siddhantam delivered by the author in the universities of Benares and Allahabad in February 1947. In the introductory chapter the author gives the history of Saivism and



traces some of the earliest references in ancient Tamil Literature. In the following chapters he gives a clear exposition of the metaphysics of Saiva Siddhanta with special reference to the existence and nature of the soul, the need for a guru and the nature of the mystic union of the soul with God.

81. 1949 : K. Sivaraman : Sivagnana Siddhiyar : Supakkam : Kasi Matam, Tiruppanandal; Reprinted in 1988. Pages xxix + 190. 18.2 cm x 12 cm.

This work contains Sivagnana Siddhiyar in Tamil with its English translation by Dr. K. Sivaraman as well as the Hindi translation by B.D. Jain.

The English version, as pointed out by the translator is "not so much a translation" as it is a paraphrase. The seventeen-page Introduction of the translator is an excellent preamble to the work. "Saivism" it is well known "is not a single system but a commonwealth of different systems, a federation of faiths."

"The school of Saiva Siddhanta" says the translator "is an independent system with its own features. The name at once aligns it with other schools of Saivism and also distinguishes it from them." The Sivagnana Siddhiyar is much more than a digest of the teachings enshrined in the Sivagamas. Such digests many Aagamas themselves have attempted to make. The first sutra of Mrgendra, a minor Agama, purports to summarise all the teachings of the 28 Sivagamas. A scholarly digest cannot be so good as to merit the appreciation that just one half of its single verse will suffice, for giving illumination, in the

place of all the books that are spread on earth." Siva and Gnana are words that refer to the knowledge of the means, the scriptural wisdom which culminates in ultimate realisation. Siddhi is the establishment of the true meaning thereof so that the title connotes that the work is an assessment or determination of the true import of the varied contents of the knowledge-section of the Sivagamas.

82. 1950 : A Science Graduate : Vedanta Moola Saaram. Or the Essence of the Upanishads : Saivaprakasa Press, Jaffna. Pages vi + 270. 21.3 cm x 12.7 cm.

Sivakkavimani C.K. Subramaniya Mudaliyar has contributed a foreword to this work which deals with 21 Upanishads, namely the five Jabala Upanishads, the five Rudra Upanishads, the ten called Dasa Upanishads and the Svetavastara Upanished.

The Vedas and the Agamas are both equally the revelations of Lord Siva. These form the bedrock of Saiva Siddhantam. Unfortunately the English translations of the Vedas and the Upanishads, in many instances, are incorrect and therefore misleading. The author deserves special praise for his correct rendering of the Upanishads into English. He has made at once a detailed and comprehensive study of the Sanskrit Vedas and the Tamil Vedas, and has proved that the scriptures in Tamil are in perfect agreement with those in Sanskrit, and that their contents support the philosophy and the theology of the Saiva Siddhantam.

83. 1950 : Siva-Rajya : Dharmapuram Aadhinam. Dharmapuram. Pages 92. 18.3 cm. x 12 cm.

This book is dedicated to the Indian Republic. It contains essays in English as well as Tamil. The four English articles entitled (1) Some aspects of the Godhead, (2) The tatwas and Beyond, (3) Vowels and Consonants and (4) God and the World deal with the various aspects of Saiva Siddhantam. The 36 main tattvas and the 60 subordinate tattvas form, as it were, the different coats or vestures of the soul. However the Lord Himself is beyond these tattvas. The article titled Vowels and Consonants brings out the relationship between God and souls. The author quotes freely from F.W. Bain and makes his articles serve a greater purpose.

84. 1950 : Subramania Katiresu : A Handbook of Saiva Religion : G. A. Natesan and Co., Madras. Pages iv + 108. 17.3 cm x 12 cm.

We are told that the first edition of this work appeared in 1945. The work is in 9 parts. Some of the dicta of the author read like quotes.

A few of them are given below :

(1) Morality is no substitute for religion. (2) True religion always strengthens morality. (3) It is an error to think that spirituality is divorced from life. (4) A life of joy and joy of life are not the same. (5) Religion comes of the heart, Philosophy of the mind and one is the handmaid of the other.

85. 1951 : S. Shivapadasundaram : An Outline of Sivagnanabhodam with a Rejoinder to a Christian Critic : Jaffna. Pages 55. 18.1 cm x 18.2 cm

In his preface to this brochure, the great savant of Dharmapuram, namely Srimad Somasundra Tambiran says : "This little book which furnishes an outline of Sivagnana Bhodam of St. Meikandar, is an addition to the few works in English on Saiva Siddhanta philosophy and serves the purpose of refuting some of the fallacious arguments put forward by Miss Violet Paranjyoti... Philosophy is a product of mature reflective master-minds and cannot contain fallacious reasonings and conclusions."

The observations of the author, in his introduction, are as follows : "Modern Science is only 2000 years old, and its history is a history of blunders. It would therefore be abject folly to try to examine philosophical truths in the light of modern science."

86. 1951 : M. Hiriyanna : The Essentials of Indian Philosophy : George Allen and Unwin Limited, Ruskin House, Museum Street, London. First published in 1949. Pages vi + 215.

It is rather unfortunate that Dr. Hiriyanna just makes a passing reference to Saiva Siddhantam and does not deal with it at all in this important work which should devote at least a few pages to Saiva Siddhantam.

87. 1958 : John H. Piet : A Logical Presentation of the Saiva Siddhanta Philosophy : The Christian Literature Society, Madras. Pages xii + 190. 21.5 cm x 14 cm.

This book contains the thesis which was submitted in partial fulfilment of the requirements for the degree of

Doctor of Philosophy, in the Faculty of Philosophy, Religion and Ethics, Columbia University. This work, as its title claims, is truly a logical presentation of the Saiva Siddhanta Philosophy. The author sat with his teacher in Tamil, namely Siva Sri Raja Pillai, for an hour each day over a period of four years to learn the Saiva Siddhanta Philosophy. Two years of research at Columbia University and a year of revision in India followed before the manuscript was sent to the press. This then accounts for the great virtues of this work which are, *inter alia*, easy readability, high fidelity and charming simplicity.

Of his work the author says : "If there is anything unique about the present book it may be the presentation. This book endeavours to show how the Saiva Siddhanta apologetic proceeds from its source to its end by means of logical propositions and inferences. The philosophy as a whole speaks for itself and it offers an excellent example of a 'total philosophy,' for at no stage in the presentation is one in doubt as to the reasons for the belief set forth. The presuppositions of the Siddhanta and the reasons for them are clearly stated".

88. 1952 : Sir. S. Radhakrishnan and others (Editorial Board) ; History of Philosophy Eastern and Western ; Vol.1 George Allen and Unwin, London. Pages 369 to 330. 23.4 cm. x 15.5 cm.

Part A, Chapter XV of this book is by T.M.P. Mahadevan. This alone is relevant for our purposes. The author, within a short compass, discusses the relationship of Saiva Siddhanta with other schools, gives details of the canonical scriptures of Saiva Siddhantam, then

proceeds to explicate the main categories and finally delineates the concept of liberation according to Saiva Siddhantam.

89. 1952. P. Ramanujachariar : Lectures on Saiva Siddhanta : Annamalai University : Inculded in Collected Lectures in Saiva Siddhanta 1946-1954. pages iv + 63+x  
22.2 cm x 14.9 cm.

In his foreword to this work Dr. C. P. Ramaswamy Aiyar says : "Although the author is a follower of the Visishtadvaita System, he has lovingly and sympathetically analysed the basic tenets of the Saiva Siddhanta doctrine which is characteristic of South India and is one of the most significant products of the Tamil Genius."

Although the supreme is without form, it is postulated that it manifests itself in the forms desired by the yearning souls. The linga installed in the shrine is one such manifestation and it represents Sadasivan—a form of Siva as well as Sakti in the process of creation, maintenance and absorption of the universe, Sakti being regarded as the great mediatrix. This is well explained by the author.

The work is untainted by odium theologicum, namely the acerbity many sectarians cherish and manifest towards persons of other faiths.

90. 1952 ; Satchidanandam Pillai : Saiva Siddhanta Lectures at Banaras Hindu University : Off print of the Journal of Annamalai University. Pages 50. 23.6 cm x 18.5 cm.

The author was more popularly known as the "Saiva Padre" as his zeal for his faith was like that of a missionary's.

The author traces references to linga worship in the Rg. Veda itself. The other three Vedas too provide ample proof of the prevalence of this worship.

It is needless to say that the epics—the Ramayana and the Mahabharata—, bear eloquent testimony to this worship. Of the 18 puranas, 10 are Siva puranas. In the Bharata Sastra, the Mudra relating to Mahadeva, is the Namaskara Mudra (the obeisance symbol). The Tamil works abound in any number of references to the worship of Siva. The author aptly quotes W.F. Gowdie who says: "This system (Saiva Siddhanta) possesses the merits of a great antiquity. In the religious world the Saiva system is heir to all that is most ancient in South India."

91. 1952: S. Gopalan, A. S. Ranganathacharya : Thirukkokaranam Thevara Thiruppadhikam: Tiruvavaduthurai Aadhinam, Tiruvavaduthurai, Pages 4 + 19. 17.7 cm x 12 cm.

This little volume contains two padikams in Tamil one by St. Tirugnanasambandar and the other by St. Tirunāvukkarasu with an explication of the padikams by T.S. Meenakshisundaram Pillai. It contains English and Hindi translations respectively by S. Gopalan and A.S. Ranganathacharya. According to S. Gopalan the decads contain "soul-lifting sentiments".

92. 1952: A Science Graduate: The Genesis of

the Sivagnana Bhotham. Part II. Saiva Paripalana Sabhai, Jaffna. This book is not available for our perusal.

93. 1953 : The Cultural Heritage of India : Vol. III : S. S. Suryanarayana Sastri : The Philosophy of Saivism (pages 387-399) : The Ramakrishna Mission Institute of Culture, Calcutta. First Edition 1937. Second revised and enlarged edition-1953.

The remarkable contribution of the author is about the theory of *sphota*. The grammarians who defend *sphota* are advaitins though not of the orthodox school. They are Sabda-Brahma-Vadins. Sankara himself rejects the *sphota* doctrine despite its monistic metaphysical implications. Vacaspati follows Sankara, though the arguments of neither can be said to be very conclusive. The Siddhantins' recognition of *sphota* is one more link with monistic idealism.

"Though *sphota* or Sakti or Nada is" says the author, "manifested by each letter, meaning as a whole is not fully manifest therewith ; for it is manifested bit by bit by each succeeding letter, till the word is completed. Similar is the case in the expression of meaning by the words of a sentence. The Siddhantin thus favoured not a mere diversity but a unity progressively manifested in the diversity."

94. 1954 : S. Satchidanandam Pillai : Talks on Saiva Siddhanta : The Yoga Vedanta Forest University, Rishikesh, U. P. Pages xix + 54. 18.1 cm x 12.4 cm.



When in 1953, S. Satchidanandam Pillai, the retired Registrar of Annamalai University, visited Rishikesh, Swami Sivananda called on him to give an exposition of Saiva Siddhantam. Three lectures were delivered by the Saiva Padre. These were published in the present book form. Siddhantins owe a debt of gratitude to the Vedantin-sage H.H. Swami Sivananda for his catholicity of outlook.

95. 1955 : T.M.P. Mahadevan : Saivism: The History and Culture of the Indian People—Vol. iv. pages 299-303. Bharati Vidya Bhavan, Bombay.

Though it is T.M.P. Mahadevan who is the author, the treatement is utterly insufficient. Saivites are likely to feel hurt by this.

96. 1946 to 1954 : Collected Lectures on Saiva Siddhantam : Annamalai University, Annamalai Nagar.

Contains lectures of G. Subramania Pillai, R. Ramanujachari, K. M. Balasubramaniam, K. Vajravelu Mudaliyar, S. Satchidanandam Pillai, T. M. P. Mahadevan and Kaviyogi Satchidanandam Bharatiar : Published in a single volume in 1965.

Pages 12 + 96 + 4 + 73 + 56 + 54 + 92 + 65 + 48 + 45. 22.2 cm. x 14.9 cm.

Credit goes to Kasi Matam as well as Annamalai University for having brought out this volume which contains the lectures of well-known scholars of Saiva Siddhantam. The lectures of G. Subramania Pillai, R. Ramanujachariar, K.M. Balasubramaniam and S. Satchidanandam Pillai have also appeared as individual monographs.

According to T.S. Kandasamy Mudaliyar Saint Meikandar is singularly fortunate in his commentator, namely Srimad Sivagnana Munivar "whose profundity of knowledge in Veda, Agama and Tamil Saiva Siddhanta literature is unrivalled and is balanced only by his scholarship in Tamil language and literature. The works of Haradatta, Srikanta, Trilochana and Appayya are also the sources of Saiva Siddhanta, according to M. Balasubramania Mudaliyar, Vajravelu Mudaliyar opines that the four Mahavakyas indicate not only the end that the individual self is to attain but also the means to that end. T.M.P. Mahadevan says that the space-time universe and the psycho-physiological factors are evolved out of Suddhamaya. The dictum of Kaviyogi Suddhananda Bharatiar is as follows: "Bliss—that is what man wants: but he treads the path of bondage and misery." We are indebted to the Kaviyogi for the quotation from Pandit Madan Mohan Malavya which says: "Saiva Siddhanta has the fundamentals of all religions; India is everywhere surrounded by its influence."

97. 1954 : K.C. Pandey : An Outline of the History of Saiva Philosophy : The Prince of Wales Saraswati Bhavana (Text No. 84) : Reprinted by Motilal Banarsidass in 1986. Pages xx + 278. 21.6 cm × 11.5 cm.

This is a well written book on Saivism; However the author commits the usual error of equating phallus with lingam. R. C. Zaehner in his *Hinduism* (pp. 15 and 16) observes that phallus-worship played no part in the religion of the Vedic Aryans. The Veda itself mentions phallus-worship as being characteristic of the enemies of the Aryans."

The hundred names of Siva are included in the Sukla and Krishna Yajurveda. The author brings to our notice the existence of an octad of Saivism they being (1) Pasupata Dualism, (2) Siddhanta Saiva Dualism, (3) Dualistic-cum-non-dualistic Saivism of Lakulisa Paśupata, (4) Visishtadvaita Saivism, (5) Vira Saivism, (6) Nandikeswara Saivism, (7) Rasesvara Saivism and (8) Monistic Saivism of Kashmir.

The author tells us that Jalanka, one of the sons of Aśoka, was an active and vigorous king of Kashmir, that he was devoted to Siva and that he was hostile to Buddhism. In fact he and his queen built many Siva temples and one of them was called after his father-"Asokesvara".

98. 1954: S. Shivapadasundaram: Glories of Saivism: The Saiva Prakasa Press, Jaffna. Pages vii + 80, 17.5-cm X 12 cm.

At a time when the author was ill and bed-ridden, his cousin Kandavanam requested him to give up his work on Logic and write a book on the beauties of Saivism. Though the author felt very weak, he honoured his cousin's request and dictated this work in instalments during week-ends to his chela V. Nataraja. The manuscript was revised at the author's Polikandy retreat, situated near the local temple.

The work is easy to read, understand and assimilate. It deals with the fundamental tenets of Saiva Siddhantam. The style of the author is fascinatingly simple and to the point.

99. 1955 : Saiva Siddhantam : (The Cream of South Indian Thought) : Dharmapuram Aadheenam, Dharmapuram. Pages 36. 21.6 cm × 13.7 cm.

This work gives a book – form to the English article of K. Subramania Pillai which appeared in Patthaandu Aatchi Malar (item 74). To this are added the message of His Holiness, the 25th Pontiff of Dharmapuram Aadhaenam, a life of Saint Gurugnanasambandhar, information about holy institutions and excerpts from other works.

100. 1956 : T. M. P. Mahadevan (Editor) : The great Scriptures : U. S, G. R. The G. S. Press, 21, Narsingapuram Street, Madras-2. Pages 55-69. 22.2 cm × 14.4 cm.

This work contains the papers presented at the first Seminar organised by the Union for Study of the great Religions of India. The fifth paper which is on "Saiva Scriptures (pp. 55-69) is relevant for us.

The primary scriptures of Saivism are the Upanishads and the Saiva Agamas. Twentyeight are the important Agamas. Each of these has several Upagamas or subsidiary Agamas numbering 207 in all. It is said that the original Agamas contained millions of verses. A few of them alone are to-day extant. From the Agamas were evolved paddhatis which contain the rules and regulations pertaining to rituals and temple-worship.

Tamil Saivism derives strength from the Tirumurais which contain the quintessential wisdom of the Upanishads and also the Meikanda Sastras which are the essence of the Agamas. The Tirumurais are the Tamil Vendanta and the Meikanda Sastras are the Tamil Agamanta.

101. 1956 : Fr.Zacharias : An Outline of Hinduism : Joseph Attipetty, Ernakulam. Abp. Verapoly. Pages 325-341. 21.5 cm x 14 cm.

According to the author it is in the Saiva Siddhanta school of the South that Savism has kept "its freshness and genuineness."

The author commenting on the viewpoint of Saiva Siddhantam pertaining to the origin of the world says : "The Siddhantin argues that the universe being an effect must necessarily have a material cause ; and such material cause is not God, but Maya which is an everlasting entity and could be called the subtle substratum of the material world."

102. 1956: K. A. Nilakanta Sastri : A Historical Sketch of Saivism :The Cultural Heritage of India, Vol. IV Calcutta. pp. 63 to 78.

This sketch is by a famous historian. He explains the meaning of linga thus : "But the linga may have been in origin no more than just a symbol of Siva, as the Salagrama is of Vishnu. 'Of all the representations of the deity which India has imagined' observes Barth, these (lingas) are perhaps the least offensive to look at, Any how they are the least materialistic ; and if the common people make fetishes of them, it is nevertheless true that the choice of these symbols by themselves to the exclusion of every other image was, on the part of certain founders of sects, such as Basava a sort of protest against idolatry. The Pallava Mahendra Varman, who set up a linga in Tiruchirappalli centuries before Basava's time, gave unmistakable

expression to the very same idea." In a foot-note the author refers to the Linga Purana version which says that the linga was a column of fire whose top and bottom could not be eyed by Brahma and Vishnu.

103. 1956 : S. Satchidanandam Pillai : The Saiva Saints of South India : The Cultural Heritage of India, Vol. IV. The Ramakrishna Mission Institute of Culture, Calcutta : Pages 339-348.

In this essay the author deals with the four great acharyas who represent the four main paths of Saivism namely, the paths of Charya, Kriya, Yoga and Gnana, otherwise known as the Dasa-marga, the Satputra-marga, the Saha-marga and the Sat-marga. He also briefly deals with Meypporul, Saakya, Nandanar and Tirunilakantha Yazhppanar. Very brief accounts of Karaikkal Ammaiyar and Auvai are also given by the author. His description of Santana acharyas as minor saints is however incorrect.

104. 1956 : T.M.P. Mahadevan : Outlines of Hinduism : Chetna Limited ; Bombay. [Second edition-1960. Reprinted in 1966 and 1971. Pages 167 to 172. 18.5 cm x 12 cm.

The author brings to light the essential feature of Saiva Siddhantam when he says : "The attainment of Sivatva or Siva nature does not mean complete mergence of being in Siva. Saiva Siddhanta believes that the Individuality of the soul is preserved. The soul claims that God's nature is its own, but not that it is itself God. In bondage the soul experienced through matter (paasa) : in release it experiences through God (pati,)"

105. 1956 : K. Navaratnam : Saiva Siddhanta : Sri Shanmuganatha Press, Jaffna.

This book is not available for our perusal.

106. 1957 : T.M.P. Mahadevan : Saivism : The History and Culture of the Indian people : Vol. V. Pages 441-458 : Bharatiya Vidya Bhavan, Bompay.

This book is not available for our perusal.

107. 1957 : Rev. James Cartman : Hinduism in Ceylon : M.D. Gunasena and Co. Colombo.

This book is not available for our perusal.

108. 1958 : De. Letter. P : The Christian and the Hindu Concept of Grace : The Light of the East Series : Little Flower Press, Calcutta.

This book is not available for our perusal.

109. 1958 : Wm. Theodore, De Bary and others—Compilers : Sources of Indian Tradition : Motilal Banarsidass, New Delhi. Reprinted in 1963 and 1972. Pages 353-354. 21.5 cm x 13.8 cm.

Less than three pages out 989 pages are devoted to Saivism in this work. This does not speak well of this work.

110. 1958 : K. Ramachandra : Religions of the Tamils-Past and Present: (Avra Printing Works, Colombo ?)

This work is not available for our perusal.

111. 1959: K.M. Balasubramanian : Special Lectures on Saiva Siddhanta : Annamalai University, Annamalai Nagar. Pages xx + 187. 22 cm x 14.5 cm.

Dr. S. Radhakrishnan, in his foreword to this work said that Saiva Siddhanta was a relatively little-known system of Indian Philosophy. The position is more or less the same even though three decades have since passed. T. M. Narayanasami Pillai in his preface to this work says : "Mr. Balasubramanian has made two departures from the norm or custom followed by almost all his predecessors. ... Unlike most of them, he has started with the Vedas and Upanishads and sought to establish the truth that the Saiva Siddhanta Metaphysics is as much a Vedic creed as the Advaita Vedanta of Sankara or the Visishtadvaita of Ramanuja. Starting with this formula he has sought to prove from the Upanishads that all the fundamental doctrines of Saiva Siddhanta have their authority and sanction in the Vedas and Vedanta."

112. 1959 : A Science Graduate : An Elucidation of the Tiruppaasuram : The Savia Prakasa Press, Jaffna. Pages iv + 84. 17.3 cm x 11.3 cm.

The elucidation of the Tiruppaasuram was planned for publication in the "Hindu Organ" (Sri Lanka), as a series of articles. It was later to be brought out in a book-form. However as the Tiruppaasuram was included in the S.S.C. syllabus for religious knowledge, the teachers and the students alike required the work in a short time. The author gracefully came forward to supply their need. The author had also provided a note which clearly indicates the salient



features of Saiva Siddhantam. At page 60 the author says :  
 "If the great saint Sekkizhaar himself acknowledges and confesses his incompetence to understand and expound the great truths given explanation to by our great master Tirugnanasambandhar, it is sheer presumption indeed and the height of impertinence on our part to pretend to discuss and probe into, much less to criticise his words and actions and his intentions,"

For a fair comprehension of the hymn, readers are advised to consult Periya puraanam—Part Two, to be published by the Tamil University, Thanjavur.

113. 1959 : J. M. Somasundaram Pillai : (Editor) : Two Thousand Years of Tamil Literature : Kazhakam, Madras. pages 286-378. Section V of this work entitled "Gleanings-Religious and Philosophical—, is relevant for us. It deals with the writings of the Tamil Saints (Karaikkal Ammaiyar, the four Samaya Aachaaryas and others):

114. 1960 : Dr. Chandradhar Sharma : A Critical Survey of Indian Philosophy, Rider and Company of Hutchinson Publishing Group Limited, London.

Reprinted in 1960, 1964, 1973, 1975 and 1979. Motilal Banarsidass, New Delhi. Pages 386 to 388. 21.8 cm x 14.1 cm.

This work is a text-book. Only three pages are devoted to Saiva Siddhantam. Yet the author merits much praise. The author, we think, is the first North Indian to include Saiva Siddhantam in a text-book of Indian Philoso-

phy. The author says that Saiva Siddhanta recognises 18 Agamas. The number is 28, not 18. Again he says that Arulnandi flourished during the 14th century. The fact is that he belonged to the 13th century. Again the author says, that the influence of Ramanuja's A-Prathaksiddhi is traceable in Saivism. It is not at all so.

These errors notwithstanding, the presentation of Saiva Siddhanta in a short compass is commendable.

115. 1960 : T. M. P. Mahadevan : Saivism : The History and Culture of the Indian people : Vol. VI. Pages 556—557 : Bharatiya Vidya Bhavan, Bombay.

This book is not available for our perusal.

116. 1960 : T. M. P. Mahadevan (Editor and Area Secretary), Union for the Study of the Great Religions of India : A Seminar on Saints : G. S. Press, Madras. Distributors : M/S Ganesh and Company, Madras private Limited, Madras-17. Pages viii + 456. 24.1 cm x 15.2 cm.

The U. S. G. R., founded in 1950 by H. N. Spalding, Sir S. Radhakrishnan and others, held its second seminar and conference during December 26-30, 1956 at Vivekananda College, Mylapore, Madras. Many leading scholars participated in the seminar. Part one of this volume contains 48 articles besides the opening address by Dr. S. Radhakrishnan and a paper on the Significance of Sainthood by T. M. P. Mahadevan. Part II contains lectures by H. H. Sri Jayachamaraja Wadiyar, K. D. Henderson of Oxford and Leon Roth.

K.A. Nilakantha Sastri, A.S. Gnanasambandhan, M.A., Dorairangasamy, K.M. Balasubramaniam; and M. Anantanarayanan I.C.S., spoke respectively on Nandanar, Gnanasambandhar, Sundarar, Manikkavachakar and Tayumanavar. D.I. Jesudoss spoke on "Some phases of religious experience as seen in the life of St. Sundarar." P. Sankaranarayanan spoke on Aantaal and Karaikkal Ammaiya.

The work on hand is very valuable and it can serve as a vade-mecum on Saints.

117. 1961: Tiruvilankar Canagarayar : Metaphysics of Saiva Siddhanta : Sivagnana Bhotham : Raja Press, Colombo.

This book is not available for our persual.

118. 1961 : S. S. Suryanarayana Sastri : Collected Papers of Prof, S.S. Suryanarayana Sastri, University of Madras, Madras. Pages 178-185 ; 381-399 ; 400-406 ; 418-422 ; 423-436. 25.4 cm x 17 cm.

Five articles namely : (1) Substance and Attribute in Saiva Siddhanta, (2) Truth in the Saiva Siddhanta, (3) Saivism and Tamil Genius (4) The Pratyabhijna System and the Saiva Siddhanta, and (5) The Philosophy of Saivism, are included in this work.

All these five articles deserve to be published in a book-form. Sastri was a great Vedantin who knew all about Saiva Siddhanta. He had read with zeal the great commentary of Sivagnaana Munivar. He is at home in the commentaries of Sivaagra Yogin and Umapati Sivacharya. His

exposition of the Siddhanta system is therefore irreproachable.

In the first article he says : "The Saiva Siddhanta is not idealistic. It is pluralist in ontology and realist in epistemology. It accepts the independent reality of God, souls and the material world, and treats right cognition as that which corresponds to the object."

The second article opens thus : "The Saiva Siddhanta system claims that its title bears a yoga-rudhi significance, that it not merely happens to be called the final position, but is veritably the final position, all other systems being so many preliminary steps to this goal. The revelations of others such as Brahma, Vishnu etc., only serve to keep the soul in bondage, for the categories they teach are of limited extent and fall short of the path of release. The knowledge taught in these does not extend upto Siva-Tattva or Laya-Siva, union with which alone constitutes release "

The third article has this message to convey : "It is generally known that a variety of philosophical doctrines go under the common name of Saivism, though they differ one from another, even in fundamental concepts, such as the identification of Siva with a personal God or a super-personal Absolute, the relation of Siva to the jivas, the means of release, and so on. The belief that northern, (what is known as Kashmir) is monistic, while southern Saivism (known as Siddhanta) is pluralistic (teaching a doctrine of identity in difference) provided, till recently, a comfortable basis of classification of these doctrines. But

it was found that a good many northern (Kashmir) writers like Ramakantha, Narayanakantha and others were Saivites, not of the monistic but of the pluralistic type. The territorial classification, and any theories based thereon, have therefore had to be given the go-by. The assumption may no longer be ventured that Kashmir Saivism and the Saiva Siddhanta owe their difference to the regional or temperamental peculiarities of northerner or southerner, Aryan or Dravidian."

The following passage occurs in the fourth article. "The insistence on the centrality of the Jiva is the distinctive feature of the Siddhanta school. Non-dualism too is accepted, but it is a non-dualism not of substance, but of essence. God and the soul are different entities, but are non-different in nature. This is the purport of the Upanishadic declaration of unity: "Ekam eva advitiam". It is not that "there are not two," but "they are not two".

About the fifth article see item 93.

119. 1961 : V. Kanthimathinatha Pillai : The Cult of Siva or Lessons in Sivagnana Botham, Kazhakam, Madras. Pagas xii + 173. 18.3 cm x 12 cm.

This work is an explication of the twelve sutras of the Sivagnanabotham in simple English. In our view, a simpler explication is impossible to achieve. Each sutra is divided into a number of units and each unit is gravid with a Siddhantic concept. The mode of explanation is the one devised by the author himself. It is logical and analytical.

120. 1961 : K. Ramachandra : The Message of Tayumanavar : Avra Printing Works, Colombo.

This work is not available for our persual.

121. 1962 : Dr. Ponniah : The Saiva Siddhanta : Theory of Knowledge. Annamalai University, Annamalai Nagar. First edition 1952, pages x + 368. 21.5 cm x 12.6 cm.

Treatises in English on Saiva Siddhanta are not many. If this be the position today then we can very well appreciate the situation that prevailed four decades ago. When the work appeared in 1952, it met with a warm reception. The work on hand deals with Saiva Siddhantam in a systematic way. Prof. Ramanujachari in his foreward says : "Dr. Ponniah has given us a lucid presentation of the central problems of epistemology and shown how these have been tackled by Saiva Siddhantam. He has compared the views of the Siddhantin with those of other Indian Darshanas and Western systems of Philosophy."

The author claims that he has taken upon himself the task of presenting Saiva Siddhantam in its true light and to evaluate it from a realistic standpoint.

The author has studied carefully the commentaries of Sivagnana Munivar and has made use of them in his work. This has really enhanced the value of this work.

122. 1962 : R.C. Zaehner : Hinduism : Oxford University Press, London. Second Edition 1966. Reprinted in 1984 and 1985. Pages 85 to 91.

"The Saiva Siddhanta of the South" says the author, "is far more deeply permeated with the devotional spirit

from which it sprang... In it God is love and his every action springs from his loving care for his creatures. We saw that as early as the Atharva-Veda, Siva was called Pasupati, the 'Lord of cattle' and we saw how he had taken over the Pasas or 'fetters' of the Vedic Varuna."

The author adds : Throughout endless ages God is in loving pursuit of the soul, and the soul must respond to the call of grace by entrusting itself wholly into the hands of God. In its lowest state it is apparently wholly "identical with anaya..." Again the author says : "The Saiva Siddhanta presents perhaps the highest form of theism that India was ever to develop, for Siva even as a mythological figure, gives an overwhelming impression of 'otherness' and transcendence which the much milder and more superficially attractive figure of Viṣṇu rarely does. Viṣṇu is very much nearer to man and becomes incarnate as man.

123. 1962 : Dharmapura Adhinam : Dharmapuram.

Pages 24. 17.4 cm x 12.2 cm.

This is a brochure on the activities of a Saiya Matam, namely Dharmapura Aadhinam. Every religion has to be lived. So too Saiya Siddhantam. This booklet illustrates applied Siddhantam.

124. N. D. A Short History of the Tiruvavaduthurai Aadhinam : Thiruvavaduthurai : Pages 2 + 42. 17.3 cm x 12 cm.

This booklet gives a brief history of the Tiruvavaduthurai Aadheenam. In other respects the comments pertaining to item 123 apply to this work also.

125. 1963 : Dr.V.A. Devasenapathi : Of Human

Bondage and Divine Grace : Annamalai University, Annamalai Nakar. Pages xv + 114. 21.5 cm x 14.2 cm.

Dr.V.A.Devasenapathi delivered four lectures, three at Benares Hindu University and one at Allahabad University during February 1960 and these constitute the present work. He begins his lecture with a statement that Saiva Siddhantam is in entire consonance with the general Hindu tradition and finds its support in Revelation (Sruti), Reason (Yukti) and Personal Experience (Anubhava). He construes Saiva Siddhantam as the philosophical exposition of the tradition. He affirms that Saiva Siddhantam derived extraordinary strength from the lives of the staunch Saiva Saints.

The content of the chapter on Saints is love which is married to benign charm. It deals with the Saints celebrated by the Periya Puranam. "What is a saint?" asked Evelyn Underhill and answered the question herself thus: "A particular individual completely redeemed from self occupation who because of this is able to embody and radiate a measure of External life. His whole life — personal, social, intellectual, mystical, is lived in the supernatural regard. What is he for? To help, save and enlighten by his loving actions and contemplations, to oppose in one way or another, by suffering, prayers and work upon heroic levels of love and self-oblation, the mysterious downward drag, within the world which we call sin". It is this love with which the Saiva Saint is suffused.

126. 1963 : K. Navaratnam : Studies in Hinduism: Shantinketan, Jaffna.

This work is not available for our perusal.



127. 1963 : Kalaippulavar K. Navaratnam :  
Studies in Hinduism : Tirumakal Press, Chunnakam.

This book is not available for our persual.

128. 1963 : Heinrich Zimmer : Myths and Symbols  
in Indian Art and Civilization : Edited by Joseph Cambell :  
Bollingan Series VI : Tulsi Shah Enterprises : Distributors  
for India : Published by Bollingan Foundation, New York.  
Fourth printing. Pages 123-185.

The first printing appeared in 1946. Chapter IV is  
relevant for us. It comprises : (1) The fundamental  
Form and the Playful Manifestations, (2) The Phenomenon  
of Expanding Form, (3) Shiva-Sakti, (4) The Great Lord,  
(5) The Dance of Shiva, (6) The Peace of Glory and  
(7) The Destroyer of the Three Towns. The author says :  
"Like Yoga the dance induces trance, ecstasy, the experi-  
ence of the divine, the realization of one's own secret  
nature and finally mergence into the divine essence."

129. 1964 : S. Kulandran : Grace in Christianity  
and Hinduism : Lutterworh Press, London. Pages 187 to  
220; 255 to 261. 21.6 cm x 14 cm.

Bishop Kulandran makes it clear that Siddhanta lays  
vital stress, on the Agamas. In this respect it is unlike  
many other faiths. The Agamas claim that they sprang  
from the central face of Siva and in this respect they  
are greater than the Vedas which sprang from the four  
sidefaces of Siva.

The author affirms that Saiva Siddhanta may be a piece of metaphysics, but it is fundamentally and primarily the exposition of a doctrine of Grace.

Regarding avatar (through woman), Saiva Siddhantam says : "The Deity does not become an avatar. The whole idea that the Deity should go through the chances and changes of human life and be subject to the ills that human flesh is heir to, is reprehensible to Siddhanta."

130. 1964 : Dr. M. Rajamanickam : The Development of Saivism in South India: Dharmapuram Aadhinam, Dharmapuram. pages xvi + 359. 18.5 cm x 12.5 cm.

This work as a thesis, was submitted by the author in 1950 to the Madras University for the award of a Ph.D., degree. The work comprises twelve chapters on Saivism. It covers a long period of history from Sankam times to 1300 A.D. The source materials of the thesis are literature as well as inscriptions.

Tirumoolar, it is well known, was the first to give a systematic explication of Saiva Siddhantam in Tamil. According to the author, it is his Tirumantiram which provided the basis for the Tirumurais.

According to Tirumoolar there were four versions of the Saiva faith, they being (1) Suddha Saivam, (2) Asuddha Saivam, (3) Maarga Saivam and (4) Kadum Suddha Saivam. Of these the Saivas of the fourth category were exceptionally great. They brushed aside all external pomp and show. They did not follow any graded steps, but by a giant-leap transcended all steps. They were the blessed ones who came by the rare truth

that is salvific. They lived poised in the beatitude of Para Sayujya. Nayanmar like Kannappar, Saakkiyar, Arivall Taayar and Sirutthondar belong to this category.

131. 1964 : C. Sivaratnam : Cultural History and Principles of Hinduism : Stanguard Printers Limited, Columbo.

This work is not available for our persual.

132 1964 : C.S. Navaratnam : A Short History of Hinduism in Ceylon. Sri Shanmuganathan Press, Jaffna.

This work is not available for our perusal.

133. N.D. A. Science Graduate : The Genesis of the Sivagnanabotham : Saiva Paripalana Sabhai Publication No. 55. Jaffna.

This book is not available for our perusal.

134. 1964 : K.A. Nilakantha Sastri. The Culture and the History of the Tamils : Calcutta.

This book is not available for our perusal.

135. 1965 : S.M. Muthiah : Saiva Sithantham : Seramban, Malaysia : Pages xxiv + 109 + 23. 18.6 cm x 12.5 cm.

From the preface of this work we gather that this book was earlier published under the title "Complete thesis with modern Science Research on the Saiva Sithantham." The year of publication is not mentioned in the preface.

The author of this book says that S. Shivapadasundaram was his guru at whose suggestion he indited this work. Of the author and his work, S. Rajarathnam in his foreword says : "Mr. Muthiah's exposition of the Saiva Siddhanta Philosophy will increase our understanding of reality without providing complete understanding."

The view of the author is that the atheistic and the agnostic attitude can be substantially corrected if science and philosophy blend in a happy marriage.

136. 1965. K. Vajravelu Mudaliyar : Saiva Siddhanta : Annamalai Nagar , (Included in the Collected Lectures on Saiva Siddhanta — 1946—1954.) See item 95.

137. 1966 : Tiruvarutpayan': Tamil Text and Notes with English and Hindi Translations: Sri Kasi Matam : Tiruppanandal : Re-printed in 1988. Pages 139. 17.5 cm x 12 cm.

This work contains the original work Tiru Arul Payan with rich foot notes and translations of the work in English by J.M. Nallaswami Pillai and in Hindi by V.S. Rangathan. The notes and the explicaton of J.M. Nallaswami Pillai are omitted in this edition. This omission is made good, in a way, by the inclusion of the translation and the expllication in Hindi. The Hindi section covers about 140 pages. Discerning scholars are of opinion that the Hindi translation and explication are of a superior order and these have helped Hindi scholars to have a fair idea of Saiva Siddhantam.

138. 1967 : T.P. Meenakshisundaran : The Pageant of Tamil Literature : Sekar Pathippakam: 30, post Office Street, Madurai-1. Pages viii + 126

Chapters V and VI are relevant for us. They deal with Tirugnanasambandhar. Of his miracles the author says: "Apart from these miracles, the greatest miracle still survives in the form of his hymns, great both as literature and as musical compositions."

Sambandhar is true to the Tamil Genius in its form of a triad of poetry, music and drama. The Child-Saint not only sang but also danced out his hymns. This was truly an enactment of Saiva Siddhantam.

139. 1967 : A Science Graduate : An Analysis of the Tirumantiram : The Saiva Prakasa Press : Jaffna, Reprinted from the Hindu Organ. Pages 340. 20.5 cm x 13.5 cm.

The name of the Science Graduate is A. Viswanathan. He retired from Government service (Sri Lanka) in 1940. Thereafter, at the request of his friends, he was regularly contributing articles to the "Hindu Organ" on Saiva Siddhanta. The author is much praised for his sterling qualities by all that came into contact with him. The great doyen of Saiva Siddhanta, namely Siva Sri Vajravel Mudaliyar, has blessed the work with his foreword. He says: "It is really difficult to understand the meaning and the spirit of a greater part of the work (Tirumantiram). But the writer has brought to bear all his spiritual bearing and spiritual experience in making the work intelligible to those who are interested in understanding the general content of the work and its true spirit. He is fully qualified to interpret the utterings of the mystic of mystics. His knowledge of Saiva Siddhanta literature in Tamil and of the Upanishads in Sanskrit is unparalleled."

140. 1968 : N. Murugesu Mudaliyar : The Relevance of Saiva Siddhanta Philosophy : Annamalai University. Annamalai Nagar. Pages X + 241. 22 cm x 14.2 cm.

This work contains the lectures of the author delivered at the Banaras Hindu University and the Allahabad University during Feb-March 1963. The aim of the author is to explain Saiva Siddhanta with reference to Advaita and expound its relevance to the modern world. Mudaliyar was well versed in the philosophies of the Orient and the Occident. So, as T.M.P. Mahadevan says : "We find in his treatment a sensitivity to the main issues of the spiritual life in their theoretical as well as practical aspects." The author makes clear his points by comparison as well as contrast with the Advaita Vedanta of Sankara and the Christian Mysticism. In the Expository parts, he freely draws upon the devotional works of the great Saiva Acharyas. This then accounts for his ex-cathedra explanation.

Non-Tamils acquainted with English can learn a good deal about Tamil Saivism from this work. The author is in humble agreement with Swedenborg according to whom God is impersonal and not non-personal. The correlative to form is essence and the correlative to shape is matter. Personality has form ; it need not however have shape (necessarily). God can manifest Himself without making an avatar which will degrade him into matter.

141. 1968 : K. Vajravelu Mudaliyar (Editor) : Saiva Siddhanta : Dharmapuram Aadhinam : Dharmapuram : Pages viii + 41. 25 cm x 17.7 cm.

This work was released at the time of the Second International Seminar on Tamil. His Holiness, the 25th Pontiff of Dharmapuram Aadhinam saw to it that a copy of

this book was presented to each and everyone of the foreign delegates that attended the Seminar. According to us the insipid and non-committal foreword from a non-believer, who then happened to be a minister, detracts very much from the value of this work.

The work is in the nature of catechism. According to the Author-Editor, Saiva Siddhanta "is the only living philosophy of ancient Tamils which permeates into daily life of the common man in South India. It has continued, from time immemorial, to govern and influence the Tamil language, literature, art and culture."

142. 1968 : Srimad Muthukumarasamy Tambiran (Editor) : Kantar Kali Venpaa and Sakalakalaavalli Maalai : Tamil text with translations in English and Hindi respectively by Dr. K. Sivaraman and Sri Ranganathacharya.

The English translation of Sakalakalaavalli Maalai is by M. Arunachalam.

Kantar Kali Venpaa is indeed Kanda Puranam in a nutshell. Besides it is a religio-philosophical poem which explicates the whole of the Saiva Siddhanta system in a short compass.

143. 1968 : Jesuit Scholars : Religious Hinduism : A Presentation and Appraisal : St. Paul Publication (Third Revised Edition) Imprimatur : Dr. H. Raymond, Bishop of Allahabad. Pages 340. 22 cm x 13.5 cm.

Pages 255 to 264 of this work are relevant for our purposes. The whole work, it is clear, is designed

to arm the Christian to fight the adherents of other faiths. Erroneous and even deliberately mischievous statements are introduced into the work with super naivety. Dhavamony the author of the essay : "Saivism and Saiva Siddhanta" says : "Saivism means exclusive devotion to a personal god, Siva, who unlike the absolute Brahman possesses a body through which he thinks, feels and acts." We do not know the source whence the author derives this strange untruth. His dictum palpably runs counter to the *udaarana venpaa* which begins with the words : "Nokkaathu Nokki..." To this *venpaa* the author himself refers at page 258.

The author is happy to refer to the fact that Sasanka burnt and destroyed the Bhodi-tree at Gaya. This reminds us of the many crusades undertaken with papal benediction by the vengefully blood-thirsty.

Again the author says : "Siva as a proper name hardly occurs in the Rg. Veda." We are sure that Dhavamony (the name should read Tavamani and not Dhavamony) had never read the Vedas. He could at least read the translation of the Rg. Veda by H. H. Wilson who affirms the contrary.

The author calls Rudra a minor deity. We appeal to him to read Bruce Long's Essay : "Rudra As an Embodiment of Divine Ambivalence in the Satarudriya Stotram."

The author translates *damaruka* as "rattle." He misinterprets "*Tirodana*" as "embodying".

In fine this work is an exercise in futility. It is significant to note that when Dhavamony chose to write a work



entitled "Love of God According to Saiva Siddhanta" under the guidance of the great scholar R.C. Zaehner he durst not wag his tail at all at any time.

144. 1968 : G. M. Mutthuswamy Pillai : Saiva Cult and Heritage : Saiva Siddhanta Mahasamajam, Madras. Pages 56. 26.1 cm x 14.1 cm.

Of this monograph the author says : "The object of my writing this little book is not that it should serve as any authoritative treatise on Saiva devotional literature or the Saiva Siddhanta Philosophy. My intention is that it may serve as a guide to those who may have had no opportunity to study the treasure of devotional literature and Saiva Siddhanta Philosophy."

145. 1968 : Dr. V. SP. Manickam : (Editor) : A Glimpse Of Tamilology : The Academy Of Tamil Scholars of Tamil Nadu, Tiruchirappalli-8.

Inter alia, this anthology contains three articles which are germane for us. They are : (1) Saivism In Tamil Nadu by Avvai S. Duraiswamy, (2) The Concept of God As Depicted In Saiva Siddhantam by P. Aalaala Sundaram and (3) Periya Puranam by P. Kannappa Mudaliyar.

146. 1969/70 : J. L. Shastri : The Siva-purana (Four volumes) : Motilal Banarsidass, New Delhi. Total pages 2, 120. 21.4 cm x 13.8 cm.

Saivites are indebted to M/s. Motilal Banarsidass, for their publication of the translations of this and other Saiva Puranas. However we should point out a blunder

committed by the translator. Today the word *linga* (symbol) is well understood by the scholars the world over. To translate it as a phallic symbol is to commit an outrageous blunder. We do hope the publishers will weed out this blunder in their second and subsequent editions.

A pentad of qualities (*panchalakshna*) is prescribed for a purana. Later on they came to be marked by *dasalakshana*. Again puranas are of two kinds, they being (1) *maha* (great) and (2) *upa* (subsidiary). There are eighteen *maha* puranas. Of these ten are Saiva puranas. Siva purana is the greatest among these.

The real greatness of the Siva Purana lies in the portion which expounds the philosophical background of the Saiva ritual. According to this purana, Siva is the eternal principle, the supreme God, the cosmic Soul, the support of all life.

Siva Purana enjoins several rites of worship. It speaks of the manifold ways of offering obeisance to Siva. *Tahtra*, *Mantra* and *Yantra* play a vital role in the adoration of Siva.

According to the records of Vayaviya, the original Siva Purana consisted of 12 *samhitas*. These comprised in all 100,000 *slokas*. However in course of time five *samhitas* dropped out. The extant Siva Purana is an abridged form. It comprises only 24,000 *slokas*. The redaction, it is believed, was done by Vyasa himself. Volume 1 speaks of the glory of Siva Purana—*Vidyeshvara Samhita* and parts 1 and 2 of *Rudra Samhita*; Volume 2 of parts 3 to 5 of *Rudra Samhita*, Volume 3 of *Sadarudra*

Samhita, Kotirudra Samhita of part of Uma Samhita ; and Volume 4 of the remaining part of Uma Samhita, Kailasa Samhita and Vayaviya Samhita.

It was Upamanyu who initiated Krishna. At the latter's request, the former explained to him the glories of Siva : "Every being beginning with Brahma and ending with immobile beings is called in relation to the Lord of gods. Every being is subject to worldly existence.

"Siva, Lord of the gods, is known as Pasupati in view of His being the Lord of pasus. The Pati binds the pasus through the pasas (strings) of dirt.

"He (Siva) alone releases, when meditated upon and worshipped with devotion. The 24 principles, Maya, Karman and the three gunas are called the Vishayas. These are the pasas that bind the pasus. After binding the pasus, Lord Siva makes them do their respective duties."

This is how the Purana ends : "If a man with devotion hears it, he enjoys all pleasures here and secures liberation hereafter.

"Siva Puranam is a great favourite with Siva. It yields worldly pleasures and liberation. It increases devotion and it is on a par with the Vedas.

"May Siva with His Ganas, sons and Amba bestow blessings upon those who explain or listen to this Purana."

1970 : M. Arunachalam : Worship in the Agamas : (Off-print of Vol. V, No. 3 of Saiva Siddhanta the quarterly).

The author after some years of hard work, amplified and improved this article into a book called 'The Saivagamas'. It is discussed infra.

1970 : K.C. Chellappa Gounder (Transliterator) and Shanmuga Sundarar (Translator) : Panniru Tirumurai-th-Thirattu : Siva Manram, 20 Gravity Drive, Haven Side, Chatsworth 4092, Durban, S. Africa. Reprinted in 1975, 1978, 1984 and 1987. 21 cm. x 14.9 cm.

This book is designed to help the Tamils of S. Africa conduct their weekly worship regularly. K.Chellappa Gounder of Durban has prepared the work. The hymns were translated into English by Shanmuga Sundaram. Siva Sri Arunaivadivel Mudaliyar has provided the paraphrase for each hymn. This book helps the young Tamils of South Africa learn and improve their vocabulary. We should appreciate our brethern of South Africa who do their very best to understand and follow Saivism.

149. 1970: A. J. Appasamy : The Theology Of Hindu Bhakti : Christian Literature Society, Madras. Pages 37 to 44. 21.5 cm x 13.8 cm.

The purpose of this book by Bishop A.J.Appasamy, is to denigrate, in the main, Hindu Bhakti. It is regrettable that some Christians choose to criticise the Hindu faith without really knowing what they are doing. The author asks : "How can a god who is without attributes really become a god with attributes?" By way of retaliation we ask : "How can you support a tenet like Kenosis ? How can the Logos self-limit itself ? "

The author attacks Sankara and says : "Sankara had

faced this problem and had boldly declared that the Nirguna-Brahman was the real Brahman and that Saguna-Brahman was only a false Brahman." We very much desire to know the source for the author's erroneous observation. A man who condemns idol-worship should not write a book on Bhakti. Neither should he make a pilgrimage to Velankanni.

150. 1970 : J. Gonda : Vishnuism And Saivism : School of Oriental And African Studies: First Indian Edition 1976 : Munshiram Manoharlal, New Delhi. Pages 228. 21.5 cm x 14.5 cm.

This expanded version of Prof. Gonda's Jordan Lectures delivered at the School of Oriental and African Studies in the University of London in 1969, presents not a regular account of the History of either Saivism or Vaishnavism. It but gives detailed discussion of some of the historical, doctrinal, ritual and literary aspects of both religious currents which merit attention. Being comparative in character it is an attempt to delineate the main characteristics of each tradition and to reconsider some vexed problems relating to their origin and the history of their theological doctrines and practices. Special emphasis is laid upon their various interrelations, upon those many features which have their roots in the Vedic past and upon the partly parallel and offer divergent development of their rituals of philosophies. The book, we should say, is not free from errors or misinterpretations.

151. 1970 : Jadunath Sinha : School of Saivism : Sinha Publishing House, Calcutta.

This book is not available for our perusal.

152. 1971 : P. Tirugnanasambandhan : The Concept of Bhakti : University of Madras, Madras. pages 46. 24.4. cm x 15.4 cm. Second Edition.

Prof. L. Venkataratnam Endowment Lectures delivered by the author on 15 and 16 October 1970 were later printed in a book form (as this work).

Narada describes bhakti as **Parma Prema** to God ; Sandilya as **Paranurakthi** Isvare. It is sraddha which fashions bhakti. Other sadhanas unfold bhakti. **Sadhu Seva** or the worship of the pious men is the first act of worship. Company should be kept with sadhus. This produces the necessary transformation. A Saivite who seeks salvation should gain a place in **"Sivanatiyar Tirukkootam."** It is the holy assembly, the **Punitar Peravai** of St. Sekkizhaar, which guarantees the eternal, blissful release.

153. 1971 : N. Murugesu Mudaliyar : "The Quintessence of Tamil Philosophic Thought in Dr. V. Raghavan Sashtyabdapurti Felicitation Volume : Madras. Pages 170-76.

This article is not available for our perusal.

154. 1971 : Mariasusai Dhavamony : Love Of God According To Saiva Siddhanta : Oxford at the Clarendon Press : London W1. Pages xvi + 402. 21.6 cm x 14 cm.

The author discussed in item 143 is the author of this well-written work. Either he has shed his prejudices or he is unable to display them in his thesis, prepared under the guidance of R.C.Zaehner. In his preface the author says that the self-surrender of a God-lover in the loving devotion

to a personal god invests him with the fellowship of god. Saiva Siddhanta is grounded in devotion.

The author deals with the topic **bhakti** in a systematic way. The Sanskrit term **bhakti** is the same as **anpu** in Tamil. **Bhakti** is of many types. The God-lover is concerned with religious **bhakti**.

Travelling down the arches of time the author is at home with **bhakti** wherever it is found in the Vedas, the Upanishads, the Gita, the slokas etc.

He takes the reader through the vistas provided by the Tirumurukaastruppadaḥ, the Tirumantiram and the hymns of Karaikkal Ammaiyar. The meaningful messages of Saiva Acharyas, known as the great four, are then explicated by the author.

Part IV of the book deals with the fourteen Meikanta Sastras. It is a pleasure to go through this section. Part V gives a synthesis of the doctrines of **bhakti**. Then follow a select bibliography and indexes.

By this work the author has earned the eternal thanks of the students of Saivism.

155. 1971 : Ananda K. Coomaraswamy : The Dance of Shiva : Prem Sagar, New Delhi. Pages 66 to 79. 21 cm x 13.2 cm.

The article on the Dance of Shiva first appeared in the Journal Siddhanta Deepika. This and other articles appeared as a work years ago. The work contains fourteen essays. The article entitled : "The Dance of Siva" caught the notice of the scholarly world, the moment it appeared in print. It is this article which propagated the world over the unique greatness of Siva-Nataraja.

The author concludes his article thus : "Now to summarise the whole interpretation we find that the essential significance of Shiva's dance is threefold : First, it is the image of his rhythmic play as the source of all movement within the Cosmos, which is represented by the Arch : Secondly, the purpose of His dance is to release the countless souls of men from the snare of Illusion : thirdly, the place of the dance, Chidambaram, the centre of the universe is within the Heart."

156. 1972 : Louis Renou : Religions of Ancient India : Mushiram Manoharlal : New Delhi. First published in 1953 by the University of London : The Athlone Press. Pages 111 to 118. 20 cm x 13.3 cm.

Louis Renou, Professor of Sanskrit and Indian literature at the Sorbonne, is a distinguished Indologist. This book is based on a series of lectures he delivered at the School of Oriental and African Studies of the University of London in 1951, and constitutes a concise survey of Indian religions, Buddhism excepted.

The author says ; "It is clear that Saivism is related on the one hand, to Nyaya-Vaisheshika and on the other hand to Yoga. Siva is the central figure in the mythological background of the Yoga mystery and a Saivite atmosphere was favourable to its development. Saivism attaches greater importance to the practices, especially to asceticism (the majority of ascetics are Saivites)... The author's observation that Saivism values bhakti less highly is incorrect.

The author brings to our notice an interesting fact when he says : "...it was Saivism that gained the firmest foothold in Eastern Asia, and produced a vast body of



speculative literature principally in old Javanese ; according to Zieseniss, this literature represents a stage earlier than that of the Saiva Siddhanta of Southern India."

157. 1972 : A. Shanmugha Mudaliar : Siva Agamas And Their Relationship to To Vedas: Kapaaliswarar Temple, Madras-4. Pages 34. 21.5.cm x 14 cm.

Prof. L. Venkataratnam Endowment Lectures delivered in 1965 by the author—the retired Sanskrit Professor of Pacchayappa's College, in the Madras University, form the contents of this book. The author emphasises the influence of Sanskrit and its close relation with Tamil, particularly in respect of Saiva Siddhantam. He lays equal stress on the Vedas and the Agamas which are both emanations from Siva. In a short compass, he deals with Carya, Kriya, Yoga and Gnanam parts of the Agamas, temple construction, consecration, upkeep and worship.

This work is but a brochure. Yet as Dr. V. Raghavan, in his foreword says, the material made available is useful since Saiva Agama has been very little worked upon.

158. 1972 : The Brahma Sutras with an English Translation by A. Mahadeva Sastry. Edited by M. Arunachalam : Dharmapura Aadhinam, Dharmapuram.

The Brahma Sutras which according to Max Muller, are mnemonic in character, flourished long before the advent of Jainism or Buddhism. Tradition has it that these Sutras were amplified by Badarayana who is none other than St. Vyasa himself. In interpreting the Sutras, Srikantha broke new ground. On the strength of the Saiva Agamas

he gave a theistic interpretation to the Sutras. This interpretation alone, in the main, is consulted by the Siddhantin. A Tamil translation of the sutras by Kasivasi Sentināthā Iyer is included in this work.

159. N.D. : J.W.V. Curtis : Motivations of Temple Architecture In Saiva Siddhanta. Hoe and Co. Madras. pages V + 227. 21.5 cm X 14 cm.

It is said that the author, an American architect who, thanks to the grant provided by the American Institute of Indian Studies, stayed in India during 1971-72, did a lot of study in both Architecture and Saiva Siddhantam, indited this work, had 500 copies of it printed at his expense, distributed gratis a few copies to scholars, took with him the other copies and returned to America.

In our view, the author of this book, which deals with applied Saiva Siddhantam, is a pastmaster of Saiva Siddhantam. No Tamil Siddhantin could have indited a work of this type. The contribution of the author is therefore significant.

The dictum of the author which says: "Matter supports the soul in its quest for realization of God on the one hand, but on the other, simultaneously blinds the soul to itself" is proof positive of the author's clear comprehension of a complicated concept of Saiva Siddhantam. In dealing with Saiva Siddhantic advaitam, the author would have doné well; had he used the expression "nōh-separate," instead of the term "non different," throughout.

160 1973 : D.S. Sarma : Hinduism Through The Ages : 5th Edition : Bharatiya Vidya Bhavan : Bombay-7. 1st edition 1956; Pages 42—45. 18.3 cm x 12.5 cm;

The author is a great scholar. However his knowledge of Saiva Siddhantam is not appreciable at all. His conclusion which says that Saiva Siddhantam which stands midway between Shankara's Advaita and Ramanuja's Visishtadvaita is a dictum which is fraught with grievous errors.

161. 1973 : P. Mutharasu : Life And Works Of Saint Kumaragurupara Swamikal: Kumaraguruparar Sankam: Sri Vaikuntam : pages 56. 17.5 cm x 12.3 cm.

Of the work and its author Dr. M. Varatharajan says : "With his profound knowledge of Saiva Siddhanta Philosophy and the works of earlier saints, he has dealt with the subject in a clear and interesting manner."

162. N.D : Suddhananda Bharati : Mystic Treasure (Tamil Vedam): Yoga Samaj, Adayar, Madras-20. Pages-146. 17.3 cm x 12 cm.

This book contains English renderings of the hymns of Tamil Saints and Sages. Of his work the author says : "I have taken a pearl-diver's plunge into the ocean of Tamil hymns and brought out in this handy volume fine gems with rhythmic English translation." May Lord Siva forgive the author his mixed metaphor.

163. 1973 : Dr. K. Sivaraman : Saivism In Philosophical Perspective : Motilal Banarsidass : Delhi-Patna — Varanasi. Pages V + 687. 21.4 cm x 14.3 cm.

The late-lamented Krishna Sivaraman was the greatest

scholar of Saiva Siddhantam. This, his work, cannot be equalled by a hundred books written by the most distinguished scholars of either Vedantam or Siddhantam. We have not drawn the long bow ; we have but stated a simple fact which is above reproach. In his preface, the author says : "The book was originally submitted as a thesis for the degree of Doctor of Philosophy, at the Department of Philosophy, Banaras Hindu University some ten years ago. Only minor stylistic changes have been made. A systematic analysis of the chief concepts of Saiva Siddhantam less as a textual exposition than as a free problematic construction within the framework of textual interpretation is what has been attempted. In making an analytical study of the philosophy of Saiva Siddhanta traditionally accepted as normative, I have not felt it necessary to depart also from the traditional method of developing the sense of the formative ideas through a series of interrogations and answers. This seems to me still the best form of eliciting the meaning of a concept by means of sustained internal criticism. The views of the texts and the commentaries are freely utilised wherever found adequate and relevant. In analysing the religious dimension of Indian Philosophical culture the analytical tools of contemporary philosophical thinking of Phenomenology and Existentialism are far more helpful than the traditional Western concepts. The concept of philosophy that is implied by the generality of Indian religious thought involves cognitive analysis but made avowedly in the service of explicating religious experience."

A proper study of this work will surely endow the reader with a new eye. However it should be said that this work is a difficult one and that it presupposes in the reader a high state of knowledge and understanding.

164 : 1973 : P. Tirugnanasambandhan : Sata Ratna Sangraha Of Sri Umapati Sivacharya : University of Madras, Madras. Pages xxii + 150. 25.3 cm x 15.2 cm.

Between 1966 and 1968, the contents of this book were serialised in the English Quarterly—Saiva Siddhanta. The author could translate the work into English thanks to the Sanskrit commentary called Sataratnollekha. Sata Ratna Sangraha was years ago translated into Tamil by Sivappirakaasa Swamikal who chose to christen his work as "Satamanimalai". When the present author compared the Sanskrit text with Satamanimalai he found out that 14 sutras corresponding to verses 39 to 52 were missing in the Sanskrit work. He pursued the matter assiduously and eventually traced the missing sutras and had them and their translation included in this work.

The Agamas are legion. No one can find time to go through all of them. Here in this work is their essence; yes, the very quintessence. No one can say that he has no time to read this work.

165. 1963 to 1973 : Collected Lectures On The Saiva Siddhanta : Contains lectures of Kothandapani Pillai, Dr. A. S. Narayana Pillai, R. Ramanujachari, T. P. Meenakshisundaran and P. Tirugnanasambandhan, Annamalai University, Annamalai Nakar. Published in one Volume in 1978. Pages 4 + 397. 21.2 cm x 13.5 cm.

This work contains the lectures delivered by a pentad of Saiva Siddhanta scholars. K. Kothandapani Pillai brings out the nexus that subsists between Tamil Grammar and Saiva Siddhantam, and says : "We meet with a philosophic approach as well... Here the approach is not through words

but letters. The alphabets were classified on a philosophic basis and these classifications bear philosophic appellations. The vowels are called Uyir (soul). The word uyir is from the root *uy*—to live without perishing...The mute consonants resemble the body or matter without life. They are called Mei (body).” The author then proceeds to explain how the sutras of the Tolkappiyam mirror the Saiva Siddhanta Philosophy.

Dr. A.S. Narayana Pillai brings to light the similarity between Pati and Pasu and says : “Both are cit (intelligent beings): have iccha, jnana and kriya saktis. But these differ from each other and the difference is fundamental.”

Prof. P. Ramanujachari says : “The Saiva Siddhanta posits the existence of an infinite number of souls (pasu) who are real, eternal, conscious and partless entities. Nor are they emanations from God. From beginningless time they are associated with pasa or bonds or malas, but sooner or later they would get released therefrom.”

T.P. Meenakshisundaran attempts to explain philosophical matters in the light of modern scholarship. He says : “Modern researches have shown that the Vedas themselves represent an integration of different cultures of that age; especially in the episode of Viswamitra in the Rg Veda and in the general trend and scope of the Atharva Veda.” So he talks not of Aryan and Dravidian traditions but of Indian tradition and localised tradition.

P. Thirugnanasambandhan is a Sanskrit scholar who does well to focus attention on Sanskrit sources.

166. 1974 : Stephen Neill : Bhakti : Hindu And Christian : Christian Literature Society, Madra  
Pages 1 + 82. 21.6. cm × 16.9 cm.

The Westcott-Teape Lectures of Bishop Stephen Neill form the contents of this work. Of his lectures the Bishop says : "Although I have been absent from India for many years. and have not had access to great libraries during the composition of these lectures, it seemed to me appropriate to go back to the South Indian tradition and to the world of Tamil thought and literature which I have loved so well, and to develop a train of thought within that world."

The author has a great admiration for the doctrine of Saiva Siddhantam which holds that the very existence of the universe is a sign of Siva's grace. The Maya of Saiva Siddhantam is real ; it is not illusory.

167. 1974 : C. Sivaramamurti : Nataraja In Art, Thought And Literature : National Museum, New Delhi.  
Pages xxxv + 417. 35.5 cm × 24.2 cm. 55.202 நாட்கள்.

This is indeed a monumental work. The theme was suggested to the author by Dr. Karan Singh. The author has demonstrated that Nataraja is not a theme for sculpture alone. Nataraja is a divine concept which is symbolised in religion, thought, art and culture. The book comprises 15 chapters and these deal with Nataraja—the Lord of Dance, Natya, the Significance of Siva's Dance, Karanas presented in Siva Tandava etc.

The God of Saiva Siddhantam is Ashta Murti. His very assumption of the eight forms shows that Siva is always an Anugraha Murti. At the concluding portion, we find the following observations of the author : "The most

important factor at Chidambaram is that, as Siva dances in the Nrityasabha, Govindaraja slumbers on his serpent couch very close to him, as the greatest witness of His dance."

168. 1974 : Harry M. Buck and Glenn E. Yocum (Editors) : Structural Approaches To South India Studies : Wilson Books : Wilson Collage : Chambersburgh : PA 17201. Pages 225. 16.5 cm X 14 cm.

Two articles, "Sign And Paradigm : Myth in Tamil Saiva And Vaishnava Bhakti Poetry" by Glenn E. Yocum and (ii) "The Structure Of Love In Manickavachakaa's Tiruvachakam" by M. Lucetta Mowry are relevant for our purposes. The remarks of Glenn E. Yocum which say : "Saiva mythology does not direct the bhakta's devotion along a predetermined course. While the myths may stress the discontinuity between Siva's nature and the human condition, this does not preach a dynamic relationship between men and God" are full of significance.

169. 1974 : A. Sarkar. Siva In Medieval Literature : Puncti Pushtak ; Calcutta. Pages 21 + 222 + 13 plates. 22 cm x 14.5 cm.

In his preface the author says : "In the present book which was submitted earlier as a doctoral thesis in 1969 and subsequently accepted for the degree of the Doctor of Philosophy, Calcutta University, I have studied Siva in His various aspects and have tried to show him as He is represented in medieval Indian Literature." The author has put to use the manifold evidence available in epigraphy, iconography and philosophy.



According to the author, in the medieval Indian works, there is an amalgamation of human behaviours with divine manners...thus establishing the truth that God enchained is man and man unchained is God. The author thus comes to a conclusion which is not countenanced by Saiva Siddhantam.

170. 1974 : Saraswati Chennakesavan : A Critical Study Of Hinduism : Re-printed by Motilal Banarsidass in 1980. Pages 73 to 88. 21. cm X 15.8 cm.

Pages 73 to 83 alone are relevant for our purposes. The Svetasvatara Upanishad identifies Rudra-Siva with Brahman. It contains a very mature theism. God is seen here as the transcendental Ens. The Upanishad does not enter into sectarian squabbles. It envisions Siva as the Supreme. It does not mention Vishnu. Why? "The answer to this question" says the author, "could be seen from the very conception of Rudra Siva... Rudra combined in himself, the two important functions of any Godhood, namely protection and destruction. Every ordinary human being seeks protection for himself and destruction of his enemies... A more evolved person seeks protection of his soul and the destruction of vitiating circumstances."

The author affirms that linga is not phallus. "The word linga means a mark, a characteristic. In fact the Vedas condemn the God known as Sishna Deva (Phallus God) and his worshippers cannot at all enter the place of sacrifice.

171. 1975 : R.K. Siddhanta Shastree: Saivism Through The Ages : Munshiram Manoharlal : Re-Printed in 1977.

This book is not available for our perusal.

172. 1975 : Eelathu Thiruneri Tamil Manram : Publication No4. Saiva Siddhanta Through Western Eyes : Colombo. Pages 20. 14.2 cm X 14 cm.

This is a brochure which gives quotations from the writings of Dr. John Piet, G.U. Pope, W.H. Gowdie, Sir John Marshall, Nicol Macnicol, Kamil Zvelebil, J.N. Farquhar, Sir Charles Eliot, L D. Barnett and F. Goodwill on SaivaSiddhanta.

173. 1975 : Albrecht Frenz (Editor) : Grace In Saiva Siddhanta, Vedanta, Islam. And Christianity. Tamil Nadu Theological Seminary : Madurai. Pages 11 to 22 ; 31 to 44 ; 77 to 97 ; 99 to 109 and 111 to 122. 21.8 cm x 14.2 cm.

This book contains the papers presented at the Seminar held at Tamil Nadu Theological Seminary, Arasadi, Madurai on 11 Oct. 1975. The participants were eminent scholars. This work contains five papers relevant for us. These are by SP. Annamalai, V.A. Devāsenapathi, Ignatius Hirudayam, Suddhananda Bharati and Dayanandan Francis. The concluding speech was made by Dr.T.P. Meenākshisundaram.

174. 1975 : Fritjof Capra : The Tao Of Physics : Flamingo ; Fontana Paperbacks. 16th impression 1989. Pages 157 to 175 and 249 to 272. 19.2 cm x 13.2 cm.

This book is an exploration of the parallels between modern Physics and Eastern mysticism. The author records here his experiences which helped him to gradually realize that a consistent view of the world is beginning to emerge

from modern Physics which is harmonious with ancient Eastern Wisdom. The author affirms : "For the modern physicists, then, Shiva's dance is the dance of the sub-atomic matter. As in Hindu mythology, it is a continual dance of creation and destruction involving the whole cosmos, the basis of all existence and of all natural phenomena. Hundreds of years ago, Indian artists created visual images of dancing Shivas in a beautiful series of bronzes. In our time, physicists have used the most advanced technology to portray the patterns of the cosmic dance. The bubble chamber photographs of interesting particles which bear testimony to the continual rhythm of creation and destruction in the universe, are visual images of the dance of Shiva equalling those of the Indian artists in beauty and profound significance. The metaphor of the cosmic dance thus unifies ancient mythology, regular art and modern physics. It is indeed, as Coomaraswamy has said, "Poetry, but none the less, science."

175 1976 : B.N. Sharma : Iconography of Sadashiva : Abhinav Publications : New Delhi, Pages xxi + 61 plus 37 plates. 21.5 cm X 13.3 cm.

The author is a well-known historian of Indian art. He comes in the line of scholars like T.A. Gopinath Rao, Ananda Coomaraswamy, J.N. Baherjea and Dr. C. Sivaramamurti. In this book on Sadashiva Maheswara many photographs, hitherto unpublished, are included. Plate xxxi relates to Mahasadashiva of Vaidheeswaran Koyil—a temple maintained by the Dharmapuram Aadheenam.

176. 1976 : N. Murugesu Mudaliyar : Sankarpa Nirakaranam Of Umapati Sivacharya ; Dharmapuram Aadheenam, Dharmapuram. Pages XV + 136, 22. cm X 13.9 cm.

The author was the first to translate this work into English. His translation was serialised in "Saiva Siddhanta." The word **Sankalpam** refers to a plausible theory. **Nirakaranam** means refutation. Nine darshanas are refuted by Umapati Sivacharya.

The work is **Parapaksha** in nature **Svapaksha** is not attempted here which according to the author is explicated and established in his work called **Sivappirakasam**. **Sankalpa Nirakaranam** was indited in 1313 A.D.

177. 1976 : T.N. Ramachandran : Nenju Vidu Thoothu : Saiva Sidhanta, Vol.XI, Numbers 3 and 4. Pages 101 to 106, and 131 to 135.

The work in Tamil, a **Meikanda Sastra**, is by Saint Umapati. The translator is the first to render the poem in English.

**Saiva Siddhantam** affirms that the Guru is Siva Guru. The heart is plied as a messenger to the Guru to implore him to confer on his chela his roseate feet.

178. 1977 : Albrecht Frenz and P. Nagarajan (Translators) : **Tiruvāsagam Vōn Marikkavasagar** : The South India Press. Karaikkudi. Pages xvi + 276. 17.3 cm x 12.2 cm.

This is a German translation of the Tiruvaachakam. Sixteen plates are included in this work which are illustrative of the life of the Saint Manikkavachakar. The work of H.W. Schomerus namely, Die Hymnen des Manikka Vasaga appeared in 1923.

This work which appears half a century later, is bound to be an improved version. We cannot however pronounce any verdict as we are unacquainted with the German language.

179 : 1977 : Religious Philosophies Of Indian Origin : Vivekananda Kendra Patrika : 36 Sringerachari Street, Madras-5. Pages 197 to 203, 21 cm x 17 cm.

Chapters 49 and 50, namely "Manikkavachakar and Saiva Siddhantam" by S.N. Gupta and "Saiva Siddhanta" by M. Arunachalam are relevant for us. M. Arunachalam deals with the three categories, the dance of Nataraja, Mukti and Sakthi. The article of S.N. Gupta is from Volume V of A History Of Indian Philosophy.

180 : 1977 : R. W. Dandekar : Vaishnavism and Saivism : A Fresh Look : Iphal.

This book is not available for our perusal.

181 1977 : T.N. Ramachandran : Potrip Pahrodai of Umapati Sivacharya : Saiva Siddhanta : Vol. XII, No-3. Pages 101 to 108.

This work is one of the 14 Meikanda Sastras. T.N.R. is the first to translate it into English. The translator has prefixed the following quotation from John Milton to his translation :

"... both heaven and earth shall high extol  
Thy praises, with innumerable sound  
Of hymns and sacred songs . ..."

Potrip Pahrodai is a Hymn of multiple praise. The hymn is addressed by the chela to his guru Maraignana-sambandhar.

182 N.D. : M. Arunachalam : Voice Of Appar : Association for Hindu Dharma : 1/23 Ramaswami Street, T. Nagar, Madras-17. Pages 32. 12 cm x 9 cm.

A few verses of St. Appar are given here in English translation.

183. 1978 : N. Narasimhachari, V. A. Devasenapathi and R. Balasubramanian : Perspectives Of Theism And Absolutism In Indian Philosophy : Vivekananda College, Madras. Pages 23 to 41. 22.3 cm X 14.5 cm.

This work is a collection in print of the lectures delivered under the College Humanities and Social Sciences Improvement Programme (COHSSIP) by three distinguished scholars. The article relevant for us is the one by Dr. V.A. Devasenapathi. It is on Saiva Siddhanta and deals with its literature, doctrinal works, its significance, pramanas, categories, means of release and release.

184. 1978 : M. Arunachalam : Outlines Of Saivism : Gandhi Vidyalayam, Tiruchchitrambalam, Mayiladuthurai taluk. Pages 106. 22 cm x 13.9 cm.

The attempt of the author is to show that Saivism is neither mere religion nor mere philosophy. It is a way of disci-

plining oneself, whereby one, in due time gets in tune with the infinite. However the author's assertion that "the modern Sasta cult seems to give an outlet for all that is bizarre and outlandish, and for the hippidom in the modern Hindu society which is modelling itself on the latest American trends" is absolutely unwarranted. We do not know if the author knew at all anything about St. Appar's dictum which says: "Saatthanai Makanaa Vaitthaai" (You have Sasta for your Son). One should also read the "Maha Kaala Patalam" in Kanda Puranam, to know, if only a modicum, of Sasta's greatness.

185. 1978 : V. Ramakrishnan : Perspectives In Saivism : University of Madras, Madras. Pages iv + 136. 23.4 cm X 15.3 cm.

Of this work Dr. Devasenapathi says : "He (V. Ramakrishnan) has endeavoured to see Saivism alongside of Buddhism and Linguistic analysis..." This indeed is a new and bold attempt. It may even be shocking to the traditional Saivites. However one should not only expect, but welcome such a work from a scholar who was the student of Prof. K.N. Jayatilleke.

186 : 1978 : N. Murugesu Mudaliyar : "Meykandar" : In Philosophers And Religious Leaders. Part I, Publication. Division, Government of India, New Delhi.

This book is not available for our perusal.

187. 1978 : Fred Clothey : The Many Faces of Murukan : The History and Meaning of a South Indian God : Moulton Publishers, The Hague, The Netherlands. Pages xvi + 253.

Lord Muruka Himself is an exponent of Saiva Siddhantam. The Saiva Paramparai is twyfold : (i) The Nandi Paramparai and (ii) The Skanda Paramparai. The Aadhinam at Suryanaar Koyil belongs to the Skanda Paramparai.

The author had done well to include a chapter (pages 88 to 100) entitled "Murukan as Exponent of Saiva Siddhantam."

To this work are appended Notes, References and Index. These enhance the value of this work.

188 :1979: Ratna Ammaiyar Navaratnam : Siddhanta Saivam In Essence And Manifestation : Annamalai University, Annamalai Nagar. Pages 155. 22 cm x 14 cm.

This book contains the lectures, delivered at the Banaras Hindu University and the Allahabad University in 1976. The authoress, a Sri Lankan, was a true practitioner of Saivism.

Multitudinous are the manifestations of Siva. Diverse too are the avenues open to the soul for Realisation. In a right perspective, Siddhanta Saivam is the essence and manifestation of Siva Himself.

189. 1979: T.B. Siddhalingaiah : Origin And Development Of Saiva Siddhanta Upto Fourteenth Century : Madurai Kamaraj University, Madurai. Pages 18 + 187. 22.5 cm X 14 cm.



This is a valuable work which enables one to understand Saiva Siddhantam. Chapter 1 deals with 'Development Of Saivism'; Chapter 2 deals with "Pre-Umapati Literature" and Chapter 3 deals with "Umapati".

The presentation of the subject is lucid and cogent.

190 : 1979 : G. Muthuswamy Pillai : Siva-linga Worship : (Kumbhabishekam Publication) : Tiruvanmiyur. Madras. pages 18. 17.5 cm x 12.3 cm.

This is a brochure on Siva-linga worship which is the mainstay of Saivism. St. Sekkizhaar, in his Puranam on Sakkiya Nayanar, explains what the linga is. Earlier the subject was dealt with by the Prince of Tamil Mystics, namely, Tirumoolar in his Tirumantiram.

Various and many are the types of lingas. They were worshipped, it is said, from time Immemorial in countries like Egypt, Syria, Persia, Asia Minor, Greece and Italy.

191. 1979 : S. Vidyaratnam : Tamizh Iyal Cinthanai : Mutthamizh Veliyeettukkazhakam, Jaffna : English Section (Tamil Studies). Pages 60—63 and 95-98. 18 cm X12.5 cm.

The author is the Vice-Chancellor of the University of Jaffna. The work is bilingual. Pages 60-63 deal with Sri Lankan authors who indited works on Hinduism in general and Saiva Siddhantam and Vedantam in particular. Pages 95 to 98 contain the bibliography of Saiva Siddhanta works written by Sri Lankan scholars in English.

192. 1980 : Sekkizhaar Adi-p-Podi T.N. Ramachandran : Siddhanta Chathushtayam (English Translations of Tiruvarutpayan, Vina Venpa, Kodikkavi and Unmai Neri

Vilakkam), TRNM-Library and Publications, 5-D, Selvam Nagar, Thanjavur-7. Pages 44, 21.2 cm x 14 cm.

This work was got up to mark the Sashtiabdapoorti celebration of Siva Sri K. R. Balasubramania Mudaliyar. This contains the texts of four Meikanta Sastras with their translation in English. The text and translation are in juxtaposition. A lucid outline of Saiva Siddhantam is prefixed to the work.

Of this work Pandita Vidwan T.V. Gopala Ayyar says : "To persons endowed with a knowledge of Saiva Siddhanta, this book comes as a boon."

193 1980 : L.D. Dikshit : Theory Of Reality : Nag Publications, Delhi-7. Pages 177 + Index. 18.2 cm x 12.5 cm.

This is not a book on Saiva Siddhanta. However the author's insight into things has revealed to him the truths of Saiva Siddhatam. It is not even known to us if the author is aware of the tenets of Saiva Siddhantam, for he is not familiar with the Tamil scriptures and Sastras. However he feels it in his blood that there are three eternal (Tripa-dartas). While the author is alive to the greatness of Sankara Advaita, he yet makes bold to censure it. The author says : "... the position that the individual souls are essentially identical with the supreme spirit is not only untenable but seems to be too absurd to require any refutation."

194. 1980 : Chacko Valiaveetil : Liberated Life — Ideal Of Jivanmukti In Indian Religions, Specially In Saiva Siddhanta : Karumathur, 626514. Pages xiv + 204. 21.3 cm x 14.1 cm.

This work was submitted as a thesis for the grant of a Ph.D., degree, to the Banaras Hindu University, by the author.

According to Prof. Oliver Lacombe (University of Paris) who has contributed a foreword to this work this book "is a piece of research work characterised by a fresh approach towards interpretation of facts and theories relating to the idea of Jevanmukti in general and Saiva Siddhantam in particular."

195. 1980 : M. Arunachalam : Festivals of Tamil Nadu : Gandhi Vidhyalayam : Tiruchchitrambalam, 609204. Pages vi + 360. 21.5 cm x 14 cm.

Temples, in one sense, are centres of festivals which act out religion. The importance of festivals is well brought out by St. Tirugnanasambandhar in his decad on Mylapore.

This book is divided into three parts. The first part is introductory in nature ; the second deals with festivals that are celebrated throughout the year. A month by month account is given in this part. Part three deals with festivals like Mahamagam, Sanippeyarchi, Tulsi worship, tree worship etc.

196 : 1980 : V. S. Pathak : History Of Saiva Cults In Northern India From Inscriptions A.D. 700 to 1200 A.D. Abinash Prakashan, Samanta Shibir, 110 South Malaka, Allahabad, 211 001. Pages xiv + 57 + xi. 23.9 cm x 15 cm.

This book, inter alia, deals with the Saiva Siddhantam of Guhavasi. This is not the same as the South Indian

**Saiva Siddhantam.** However it also mentions about Aghorasiva, a Saiva Siddhantin of the Chola country.

Various schools of Saivism are adverted to in this book which proves to be very useful. The value of this book lies in the fact that it will enable its reader to get an historical perspective of Saivism. It also establishes that Saiva Philosophy is not speculative. It is indeed an interpretation of experienced spiritual verities. This will help the reader to trace the dialectical development of the pan-Indian Saivism.

197. 1980 : K. Gnanasooriyan : A Date With Destiny : London Saiva Siddhanta Centre : 72, King Edward Road, London E 17 U.K. Pages xi v + 212. 18.3 cm x 12.5 cm.

Of this book the author says : "The Saiva Siddhanta Philosophy is presented here not as one more sectarian approach but an attempt has been made to see the underlying unity in diversity not only within Hinduism but also in the basis of World Faiths leading ultimately to one God-head."

198. 1980 : Frederick Kumar : The Philosophy Of Saivism : Oxford Publishing Company, Delhi.

This book is not available for our perusal.

199. 1981 : Sivan Arul Tirattu : Life Sketches Of The Six Great Saints And Selected Songs : Text in Tamil with English translation and paraphrase. Natal Tamil Vedic Society, 12-Carlisle Street, Durban, S. Africa. Second Edition 1984. Pages xvii + 441. 21.3 cm x 13.4 cm.

This book contains selections from the Tevaram, the

4 Tiruvachakam, the Tiruppukazh and the Tiruarutpa. The text in Tamil, the transliteration in English and the translation too in English are given. The book is intended for the Tamils of S. Africa in general and for the Tamil students in the Stateschools, in particular. In S. Africa Tamil has been accepted as an optional subject in the curriculum for standards vi to x in the State schools. The book is properly illustrated. The English translation is by K.M. Venkataramiah.

200. 1981 : S. Gangadharan : Studies in Jnanamritam : Madurai Kamaraj University : Madurai : Pages xiv + 182. 23.4 cm x 15.3 cm.

The Jnanamritam is a philosophical work in verse comprising 75 stanzas in Akaval metre besides two invocatory stanzas in Venpa metre. It deals with Jnana Paada (Wisdom Section). This is a work that follows the Saivism observed by the Golaki Matam. There are some minor differences between this and the faith of Saiva Siddhantam. Yet this work is accepted as authoritative by the Saiva Siddhantins who quote frequently from this work.

The present work, in the form of a thesis, was submitted to the Madurai University. It was then duly revised in the light of the evaluation reports. The author was awarded the Doctor's degree for this work.

A cultivation of this work, we are sure, will clarify the intellect and broaden the outlook of the reader-siddhantin.

201. 1981 : M. Arunachalam : Gurugana Sambandhar : Dharmapuram Adhinam, Dharmapuram. Pages 7 + 125. 17.2 cm x 12 cm.

The earlier version of this work appeared in 1972. The present one is a completely revised edition.

Guruganasambandhar, the founder of the Dharmapuram Aadheenam, authored an octad of works. The author has given in this work samples of the Guru's poems in English translation. The great Guru has sung in all 331 hymns.

202 : 1981 : Stella Kramrisch : The Presence Of Shiva : Princeton University Press, New Jersey : Pages xii + 514 plus 32 plates.

This is not a book on Saiva Siddhanta. However the chapters on The Primordial Scene, on The Manifestations and Realizations of Rudra, on The Birth of Rudra and the other chapters dealing with Linga, Ardhanari and Bhairava are very useful. The author is a great authority on Hindu temples and bronzes.

203. 1981 : C.N. Singaravelu : Unmai Vilakkam—A Primer Of Saiva Siddhanta : 31, Second Cross Street, West C.I.T. Nagar, Madras-35. Pages xiv + 86. 17.2 cm x 12 cm.

The articles serialised in the "Saiva Siddhanta" later assumed the form of this book. The text in Tamil is followed by a translation in English which is again supplemented by a lucid explication. This manual is a 'must' for all beginners.

204. 1981 : Sabapathy Kulandran : The Concept Of Transcendence : Christian Literature Society, Madras-3. Pages 145-155. 21.5 cm X 14 cm.

Notwithstanding a few minor errors, the subject-matter covered by pages 145-155 of this work reads well. The author is a Bishop who is familiar with the tenets of Saiva Siddhantam. He is all admiration for the doctrine of Saiva Siddhantam which affirms that the soul, bound or liberated, is for ever dependent on God.

205. 1982 : K. Gnanasooriyan : Saivite Hinduism : A Primer For Beginners : London Saiva Siddhanta Centre : Novel Art Printers, Madras. Pages x + 172. 21.2 cm x 13.5. cm.

This book is designed to meet the needs of Saiva children belonging to the age group of 8 to 14 years, especially those living in cities like London and New York. The work has 10 chapters. Twenty short lessons are inculcated. The work is also adequately illustrated.

206. 1982 : K. K.A. Venkatachari (Editor) ; Proceedings of the Seminar on "Symbolism In Temple Art And Architecture" : Ananthacharya Indological Research Institute, Bombay. Pages 31 to 50 and 70 to 84. 21.4 cm. x 14.2 cm.

Two Papers...(1) New Light From Gudilam Excavation by Dr. I. K. Sarma and (2) An Interesting Icon of Saiva Symbolism by K. R. Srinivasan are relevant for our purposes. The second article—an eye-opener in the true sense—, relates to Siva as Saptasvaramurti. The Lord of the sevenfold dance is also the Lord of the sevenfold music.

207. 1982 : World Hindu Conference : Souvenir, Colombo. Asian Printers, Madras-14. Pages 9 to 18, 21 to 27, 77 to 79, 99 to 103 and 153 to 158. 26.3 cm x 21.1 cm.

The articles : "Vedas and Agamas" by M. Gnana-pirakasam, "The Saiva Pathway and World Peace" by Ratna Ma Navaratnam, "Dance—A Transcendental Experience" by Padma Subramaniam. "Sri Lanka's Contribution to Saiva Siddhanta Thought" by N. Murugesu Mudaliyar and "Yoga In Saiva Siddhanta" by M. Arunachalam are relevant for our purposes.

Some errors of Sri Mudaliyar cry for rectification. The book written by Kanakasabai is : "The Tamils Eighteen Hundred Years Ago", and not "Tamils Four Thousand Years Ago". Again Mudaliyar says that Hoisington translated and published the Tiruvarutpayan and the Saiva Siddhanta Kattalai. He but translated and published the Sivappirakasam and the Tattuvakkattalai.

208 : 1982 : S. S. Suryanarayana Sastri : The Saiva Paribhasha Of Sivagrayogin: University of Madras, Madras. Pages xiv + 361. 21.5 cm. x 15.4 cm.

The original Sanskrit work is by Sivagra Yogin. The first four chapters of this work were translated by S. S. Suryanarayana Sastri. R. Balasubramanian and V. K. S. N. Raghavan had translated the fifth and last chapter.

The work is very valuable. It is like Dharmaraja's Vedanta Paribhasha of the Sankara-advaita School and Srinivasa's Yatindramathadipika of the Visishtadvaita School.



In this work Sivagra Yogin follows the conventional purvapaksha Siddhanta dialectics in expounding the Siddhanta views on epistemology, metaphysics etc. He quotes profusely from the Paushkara and other Agamas.

209 : 1982 : M. Arunachalam : Peeps Into The Cultural Heritage Of Hinduism : Kasi Matam : Tiruppa-nandal : Pages 240. 21 cm x 14.3 cm.

Of his work the author says: "The whole book has been planned and arranged to help easy reading for persons outside the Hindu fold. Though many of the subjects are of a serious nature, they have been so written and presented that any person having a few minutes to spare can go through a short paper which is complete in itself, and can profit by the reading."

210. 1982 : Dr Glenn E. Yocum : Hymns To The Dancing Siva : Heritage Publishers : New Delhi ; Pages xi + 238. 21.4 cm + 14.1 cm.

"The study of the Tiruvachakam" says the author "will be an essay in the history of religions. The goal will be to understand a religious tradition as it is reflected in the life of one man. In a very real sense, all history is based upon individual lives. It is in them that the interconnections between historical periods and the influence of various traditions can best be glimpsed. It is only there the 'structures' 'forms' and 'patterns' which frequently are the concern of Religionswissenschaft are lived."

The work is the outcome of scholarly labour done with commendable sympathy and devotion.

211. 1982 : Anne-Marie Gaston : Siva In Dance, Myth And Iconography : Oxford University Press. Reprinted in 1990. Pages xiv + 242. 24.2 cm x 18.5 cm.

The book, in the main, deals with Nataraja. The worship of Nataraja to-day, is almost confined to South India, Sri Lanka and Malaysia.

Siva's iconography, whether in painting or sculpture, is thus extremely diverse. He is regarded as embodying all aspects of existence. He is the Pati of Saiva Siddhanta.

212. 1982 : J.L. Shastri (Editor) : The Linga-Purana : Motilal Banarsidass : Two Volumes viz., volumes 5 and 6. Pages xxv + xii + 809. 21.4 cm x 13.8 cm.

The Linga Purana is especially sacred to the Saiva Siddhantin. It is here the<sup>a</sup> incontestably superior nature of Siva is established. The Linga-Purana is referred to with reverence by St. Appar. The Linga-Purana has 108 chapters in section one. Section two comprises 55 chapters.

The present English translation is based on the Sanskrit text published by Messrs Kshemaraja Sri Krishnadasa. The Purana deals with geographical, historical, philosophical, religious and metaphysical topics. To explain the difficult words and phrases, foot-notes are provided. A critical introduction is prefixed to the translation. It is regrettable that the translator should construe the word linga as a phallic symbol.

Section one deals with the greatness of Linga, its cult, its worship, the rituals pertaining to its worship

end the efficacy of its worship. Many myths and traditions also form part of this section. Section two lays emphasis on the glory of the Linga. It gives a detailed account of its form, concept, attributes etc. It also deals with the vratas (vows) the mantras and the like pertaining to the Linga. This section makes it plain that the Pasupata Yoga is the sure way leading to Siva.

Linga is Lord Siva's nishkala and sakala form which is the formless form. Linga is Sadasiva—the Saadaakya tattva. In this form Siva and Sakti wield equal power. A unique balance, a peerless harmony marks this formless form.

The opening verse itself establishes the supremacy of Siva: "Obeisance to the Supreme Soul, Rudra, Vishnu and Brahma, the Lord of Pradhana, and Purusha, and the cause of creation, sustenance and dissolution."

213 : 1982 : Guy R. Welbon and Glenn E. Yocum (Editors): Religious Festivals In South India And Sri Lanka: Manohar, Delhi. Pages 189 to 217. 21.3 cm x 13.2 cm.

In this volume twelve scholars explore various dimensions of meaning in some of the many festivals that are current in South India and Sri Lanka. Approaching their subjects from several disciplinary perspectives, the authors base their descriptions and interpretations on primary sources; literary documents, first hand observation as well as textual and contextual data. Two of the articles: "Two Citra Festivals in Madurai" by Dennis Hudson and

'Mahasivaratri' by Bruce Long are very relevant for us. It should be said to the credit of the authors that these essays are of a superior order.

214. 1982 : A.M. Paramasivanandam : The Historical Study Of The Tevaram-Hymns : Tamil Kalai Publishing House, Shenoy Nagar, Madras-30. Pages 182. 14 cm x 12.5 cm.

This book contains the thesis which the author submitted to the University of Madras for securing the M. Litt. degree, in 1947.

The author devotes in all twelve lines to Saiva Siddhanta. Vide Pages 157-58. He calls the three categories of Saiva Siddhanta the Trinity of the Saiva Siddhanta Philosophy. Nothing can be more misleading than this.

215. 1982 : T.N.Ramachandran : Krishnanjali - Part Two : T.R.N.M.L and Publications, 5-D, Selvam Nagar, Thanjavur-7.

This work contains the text and the translation of Mahakavi Bharati's songs on Sri Krishna. Pages 30 to 36 contain a lecture on Saiva Siddhanta. The footnotes throughout the work are replete with references to Saiva Siddhanta.

216 : 1983 : S. V.Subramanian and R. Vijayalakshmi (Editors) : Philosophical Heritage Of Tamils : International Institute of Tamil Studies : Madras-113. Pages v to xiii + 1 to 116 + 151 to 166. 21.6 cm x 14.3 cm.

This book contains the papers presented in a Seminar

on "The Philosophical Heritage of the Tamils" held at Madras during 11, 12 and 13 March 1983. Nine essays out of 20 which are in English, are on Saiva Siddhantam. The key-note address of Dr. V. A. Devasenapathi also forms part of the book. This low-priced edition contains a wealth of information.

217. 1983 : Wendy O' Flaherty (Editor) : Karma And Rebirth In Classical Indian Traditions : Motilal Banarsidass (First Indian Edition). Pages xxv + 342. 21.3 cm x 13.6 cm.

Under the sponsorship of the American Council of Learned Societies and the Social Science Research Council, leading American Indologists met on several occasions to discuss the concept of **Karma**. The result is this Volume of a dozen articles. O' Flaherty says : "These twelve essays are the first fruit (phala) of two conferences..... Much of our time at the First Conference at Lake Wilderness was devoted to a lively but ultimately vain attempt to define what we meant by Karma and Rebirth." Scholars could have obtained a right perspective of Karma from at least the stand-point of Saivism, if only the article of Dr. Krishna Sivaraman was included in this volume. The great scholar Sivaraman, we understand, was a participant, in the Seminar. According to us, the present book stands devalued as it suffers from the omission of Dr. Sivaraman's article.

218. 1983 : F.W. Clothey and Bruce Long (Editors) : Experiencing Siva : Manohar, New Delhi. Pages x + 218, 21.5 cm x 13.2 cm.

This book is worth its weight in gold and diamond.

If grew out of a workshop held at the University of Pennsylvania in 1973, sponsored by the Conference of Religion in South India. The contributors include V. A. Devasenapathi, Glenn E. Yocum, Lucetta Mowry, David C. Buck, Jean Filliozat, J.W.V. Curtis, Bruce Long, F. W. Clothey, David N. Lorenzen, C. A. Ryerson and Donald Swearer. The article by Bruce Long is truly an eye-opener.

This book seeks to invite consideration of some of the less explored aspects of Saivism. Three are the themes here dealt with: (1) Saiva Motives in literature and thought, (2) Practice and worship and (3) Saivism "in process."

219. 1983: F.W. Clothey: Rhythm And Intent : Ritual Studies From South India : Blackie and Son Publishers (Pvt) Ltd., Madras. Pages x + 200. 20.6 cm x 13.5 cm.

Ritual is one of the most persistent, profound and multifaceted forms of human behaviour. It is a microcosm of religion and paradigm of life. Analysed here are two festivals, Skanda-Sashti and Pangkuni Uttiram. A fire sacrifice with ancient roots is also studied.

In his decad on Mylapore, St. Tirugnanasambandhar underlines the importance of festivals.

220. 1983: M. Arunachalam: The Saivagamas : Gandhi Vidhyalayam : Tiruchchitrabalam. Pages xiv + 160. 21.4 cm X 14.2 cm.

The Vedas are universally well known and well received. The Agamas have so far received only a

Cinderella treatment. The reasons for the neglect according to the author, are not far to seek. The (main) Saiva Agamas have existed only in South India, in Tamil Nadu, in palm-leaf manuscripts in the houses of Sivacharyas only.

This book is a manual on the Agamas. It has three sections. The first deals with the Agamas in a general way, the second with the number of the Agamas, their availability etc., and the third with the schools of Saivism.

The author claims to have appended a Bibliography. This however is not visible to mortal eyes.

221 : 1983 : V. K. Palasuntharam : Souls Are Beginningless: No-3 Lorong Scott, Kuala Lumpur, Malaysia Pages 53. 18 cm x 13.2 cm.

The Saiva Saiddhanta Church at Hawaii is out to misinterpret the Saiva Siddhanta philosophy. The very greatness of the Saiva Siddhanta philosophy consists in its doctrine of three eternal categories. One of these is pasu (soul) and these are infinite. The Hawaii Church circulated a paper entitled : "There cannot be only one final Conclusion," misinterpreting the philosophy of Saiva Siddhanta. A reply to that paper has resulted in the present well-written and well-argued monograph.

222. 1983 : V.G. Ramachandran : Siva Around The World (His Unique Antiquity) : The International Society For the Investigation Of Ancient Civilization, Sandiego, California, U.S.A. Pages x + 55. 21. 1 cm x 14 cm.

This book deals with Lord Siva and His multitudinous acts of mercy. The author explicates the concepts of Pan-

chakshara and Nataraja. These, it is well known, are key-concepts in Saiva Siddhanta. The author quotes profusely from Dewan Chamanlal's Hindu America and tries to prove that the cult of Siva is at least 50,000 years old.

223. 1984 : Chinmaya Mission : Siva-Siva : 370th Gita Gnana Yagna, 17 Harrington Road, Chetput, Madras. Pages 78. 24 cm x 17.9 cm.

Three articles in this Souvenir, namely (i) An Introduction to Periya Puranam by Dr. Siva Kumar, (ii) Siva the Lord of Universe by Prof. Ramaseshan and (iii) Reality in Saiva Siddhantam, Kashmir Saivism and Advaita by Dr. P.K. Sundaram are more relevant for our purposes. One can also learn of the views of other faiths relating to Saivism from this work.

224 : 1984 : T. N. Arunachalam : There Can Be Only One Final Conclusion In Saiva Siddhantam : Dharmapuram Aadheenam, Dharmapuram. Pages 98. 21.5 cm x 14.2 cm.

This pamphlet was released during the First International Seminar on Saiva Siddhantam held at Dharmapuram during 11, 12 and 13 May, 1984. This work is Dharmapuram Aadheenam's Reply to the Hawaii Saivites. Vide item numbers 221 and 228.

The author worked at this monograph for nearly a year. His arguments by way of refutation are unassailable. However as the booklet was brought out in utter haste, a few minor errors of the press had crept into the work.

225. 1984 : Rama Ghose : Grace In Saiva Siddhanta : A Study Of Tiruvarutpayan : Ashutoshprakashan Sansthan : Varanasi : Pages XV + 329. 2 cm x 12.9 cm.



This work is by a Bengali scholar. She studied Saiva Siddhantam under the great scholar Dr. K. Sivaraman and his chela Siva Sri. T.B. Siddhalingaiah. The work offers in the first part a general study of Grace as posited by Saiva Siddhantam. The second part is on the Tiruvarutpayan of St. Umapati. Here are given the translation as well as the explication of the original Tamil work. The author, a non-Tamil, has placed all Tamil Saivites under an eternal debt to her.

226 : 1984 : Alain Danielou : Siva And Dionysus : Translated by K.F. Hurry : Inner Traditions International : New York. Pages 250. 21.5 cm × 13.4 cm.

This is not a work on Saiva Siddhanta. The earlier attempts to link Siva with Dionysus have all failed. One more attempt is now made. The author who is unacquainted with Saivism, fills his work with misinterpretations galore.

227. 1984 : K.A.K. Venkatachari (Editor) : Agama And Silpa : Anantacharya Indological Research Institute, Bombay : Pages i to iv and 10 to 28. 21.8 cm × 14.2 cm.

The proceedings of the Seminar conducted during 1981 by the AIRI, Bombay, have resulted in this work. The key-note address of the seminar was delivered by Dr. Kapila Vatsayana. It is the Agamas which gave rise to the temples. The Agamas contain the various rituals for construction, consecration and maintenance of the temples. Silpa (sculpture) from its very inception became part and parcel of the concept of temple. Silpa also serves either as a text or as a commentary to the discerning worshipper. This is a useful book.

228. 1984 : V.K. Palasuntharam : There Has Always Been Only A Pluralistic Saiva Siddhanta Philosophy : (A Reply to Hawaii Saivism's Brochure on Monism and Pluralism) : No-3, Lorong Scott, Kuala Lumpur, Malaysia. Pages 59. 17.2 cm x 13.1 cm.

This is as stated above, the Reply to Hawaii Saivism's Brochure on Monism and Pluralism. See items 221 and 224. The Saiva Siddhanta Church of Hawaii has utterly failed to grasp the meaning of Advaita according to Saiva Siddhanta. This Advaita is not the same as the one posited by Sankara Bagawat Paada. The Advaita as conceived by Meikandar is unique. It is a breakthrough in the world of philosophy. So great a mystic as St. Tayumanavar who is revered by the adherents of Sankara also, affirmed that there is none to match the glory of Meikandar the peerless interpreter of Advaita.

229. 1984 : Bruno Dagens : Architecture In The Ajitagama And The Rauravagama : Sitaram Bharatiya Institute of Scientific Research, New Delhi. Pages viii + 175. 22 cm x 14.2 cm.

This is a slightly revised edition, in English, of the French original which appeared in 1977. The revision related to the emendation of errors and the re-writing of various passages for the purpose of clarity.

The Temples owe their origin to the Agamas. It can therefore be affirmed that for their continuance too they need the help and guidance of the Agamas.

The architecture of a temple is as conceived by the Agama. The rules, rituals and regulations pertaining to a temple are invariably linked with a particular Agama. Each temple has its own Agama to guide its affairs.

This work merits much praise.

230. 1984 : B. Ziegenbalg : Geneology Of The South Indian Gods : Unity Book Service : New Delhi. First Edition 1869, Madras. Pages 1 to 69. 21.5 cm x 14 cm.

The work first appeared in 1869. This is a reprint. In fact the German original was composed in 1713 A.D. So, this seems to be the earliest work written on the mythology and religious usages of the Hindus of South India

Strictly speaking this work is not on Saiva Siddhanta. However this gives an outline of the South Indian version of Saivism as understood by a foreigner three centuries ago. A mlecha (foreigner) had no access to Tamil Saivism in those days. So we are struck with wonder when the author says that the most revered books of the Saivites are the Sivagnana Botham, the Tiruvachakam and the Sivakavacham. The author is a meticulous writer. His book is a veritable mine of information.

231. 1984 : T.N. Ramachandran (Editor) : Saiva Siddhantam : An Explication And Assessment by Scholars The World Over : Vol.I, Dharmapura Aadheenam, Dharmapuram, Pages xxii + 240. 18.3 cm x 12.3 cm.

Of this work The Hindu dated 3 April 1984 observed : "The work under review is an anthology comprising 26

articles and a translation of a Kattalai-work, by leading exponents of Saiva, Siddhantam. The editor.....richly deserves praise particularly for his success in tracing a few rare articles believed to have been lost.....The bio-data about the contributors contain materials which should be useful to all students. Some of the information given may be even new.

“The anthology should prove useful to research scholars.”

232. 1984 : T.N. Ramachandran (Editor) : Synopses Of Seminar Papers : Dharmapuram Aadheenam : Dharmapuram : Pages vii + 29 to 82 + 20. 24.5 cm x 18 1 cm.

The key-note address of Dr. V.A. Devasenapathy, the articles entitled : (1) The Concept of Anavamala as set forth in the Saiva Agamas, (2) Saiva Siddhantam In Western Literature, (3) A Comparative Study of the Sankhya System and the Saiva Siddhantam and (4) Saiva Siddhanta— Its impact on the Temple Architecture are some of the important articles printed in this work. Two articles by foreign scholars (1) “Karma” by K. I. Koppe-drayar and (2) “Is the Saiva Siddhanta's Acceptance of the three eternal substances intelligible?” by Leon Hannote are of a very superior order.

This bilingual Souvenir, in the main, contains the synopses of papers submitted in the First International Seminar on Saiva Siddhantam held at Dharmapuram during 11, 12, and 13 May 1984.

233 : 1984 : Nichola Pillai Maria Saveri : Die Metaphysik der Shaiva-Siddhanta Systems: Gott-Seele-welt in der Vorstellung einer nichtklassischen Indischen Philo-

sophie, Diss. University of Passan.

This is not available for our perusal.

234. 1984 : R.K. Upadhyaya : The Concept Of God In Saiva Tantra : Jnananindi Prakashan : Chhata Chowk, Kishore Naraian Road, Muzaffarpur, Pages 13 + 76. 14.2 cm x 12 cm.

The present monograph comprises the philosophical exposition of the Saiva Tantra with special reference to the concept of God. The definition of Tantra, its antiquity, the radical principles of the Saiva Tantra and the concept of Pati are dealt with in this work. The author also analyses critically the findings of the Nyaya Vaiseshika School.

235: 1984 Erik af Edholm : "Canda and the Sacrificial Remnants : A Contribution To Indian Gastrotheology" in Indologica Taurinensia : EdizioniJollygrafica, Torino, Italy. pages 75—91.

We received from the author the xerox copies of this and other articles. This is a remarkable article on Chandesvara Nayanar. Even Tamil Saivites are not aware of the Sanskrit sources which have inspired the author to write this excellent article which contains a mine of information. The thesis presented here can easily be developed into a book. The author has flung open the doors of research and this is bound to attract hardy researchers to flex their muscles for a right cause.

236. 1985 : K.Vajravelu Mudaliyar : Sivajhana Maapadiyam : Madurai Kamaraj University, Madurai. Pages ix + 418. 21.5 cm x 13.3 cm.

This is a monumental work. It could have been edited better. Again, if only the translator had chosen to get helped by a scholar who is at once proficient in English as well as philosophy, the work would have gained greater readability. As it stands, the work is marred, in many instances, by Indianisms and solecisms. The blemishes notwithstanding, the opus is a stupendous success. In one sense, the author has achieved the impossible. He merits high praise for his work.

It is very difficult to understand the Tamil original which is by a polymath. Several years will have to be spent in the cultivation of the work to comprehend it. The author, we daresay had studied the original in depth.

We humbly suggest that a revision of this work by a board of dedicated scholars is imperative. Till then, even as it is, the work is sufficient for the student and even the researcher.

237. 1985 : Kamil V. Zvelebil : Ananda-Tandava Of Siva Sadanrittamurti : Institute Of Asian Studies, Madras-41. Pages viii + 86. 21.4 cm x 16.6 cm.

Ananda Tandava is the dance of Siva. It is only Lord Siva who can enact it. The author who is familiar with the Tamil traditions has endeavoured to explicate this Tandava to the best of his knowledge and ability.

238. 1985 : K. Gnanasooriyan : The Meaning of Life in Saivite Hinduism : London Saiva Siddhanta Centre : 72, King Edward Road, Walthamstow, London E 17. Pages xvi + 184. 21 cm x 13.6 cm.

The work consists of two parts. In the first part, the author presents an overview of science, Hinduism and philosophy. The second part consists of lectures delivered by the author to interfaith audiences in London during 1983—84.

Prof. V. A. Devasenapathy in his foreword to this work says : "With Hindu temples coming up in U.K., U.S.A., and S. Africa., Mr. Gnanasooriyan's book will be of interest to all those interested in the doctrinal and practical aspects of Saivite Hinduism."

239. 1985 : Roshan A. Dhuniwila : Saiva Siddhanta Theology : Motilal Banarsidass, New Delhi. Pages xii + 231. 21.5 cm x 13.9 cm.

This book is based on Agorasiva's commentary on Bhoja's Tattvaprasika—a systematic work of seventyfive verses. After translating the main verses (1-24) with their commentary, the author identifies what he thinks to be the Siddhanta's main metaphysical problem : how to harmonize Emanationism with the theology of difference—a problem ignored by Bhoja and his predecessors. He then points to Agorasiva's solution as significant in the context of Hindu theology.

This book brings to light the following facts : (1) Agorasiva was a contemporary of St-Sekkizhaar, (2) Agorasiva's gotra was Kaundinya, (3) His predecessors at the Chidambaram monastery were Satyojyoti Brahmaspati, Ramakantha II and Bhoja, and (4) Agorasiva was a pioneer of Saiva Siddhantam in the South.

240. 1985 : S. V. Subramanian and G. Rajendran (Editors) : Heritage Of The Tamils : Temple Arts : Interna-

tional Institute Of Tamil Studies. T.T.T.I. Taramani, Madras. 113. Pages .xxii + 553 + 8 plus 48 plates. 19.9 cm x 13.6 cm.

This is a bilingual work. The English section contains the articles of A. V. Jeyachundrun, N. S. Ramaswamy, K. C. Kamaliah, D. Dayalan, S. Padmanabhan N. Sethuraman and others. Sculpture, Architecture, Painting, Music, Dance, Inscriptions etc., are dealt with in this work.

241. 1985 : A. L. Basham (Editor) : A Cultural History Of India : Oxford University Press, Printed in India : New Delhi : First published in 1975 : First Indian Impression 1985 : Pages 3, 37, 48, 61, 67, 168, 267, 278, 279, 307 and 309.

The Legacy Of India, edited by G.T. Garratt, appeared in 1937. With the advent of independence and the happening of many events, the book became almost obsolete. Dr. Raghavan was requested to come forward with a new plan. Eventually A.L. Basham came upon the scene. The result is this book. In this book only four of the contributions to Garratt's original Legacy have been retained.

The materials touching Saiva Siddhantam are scattered over the book and the relevant pages are indicated above. This is a very useful book.

242. 1985 : M. Arunachalam : The Saiva Saints : Gandhi Vidyalayam : Tiruchitrambalam : Pages xvi + 240.

It is rather unfortunate that the famous writer M. Arunachalam should have authored this work. The work in no way reflects the high seriousness, the grandeur and the sublimity of the original.



The unfoldment is marred by carelessness, looseness, imprecision and lack of continuity. The style is, not unoften, insipid. Indianisms and solecisms galore tell much against the contents of this work. Besides these grave blemishes, the errors of the press occurring in the work are innumerable

The few sample translations by the author are feeble, anemic and utterly unimpressive.

243 : 1986 : Devapoopathy Nadarajah : The Strength Of Saivism : Kuala Lumpur, Malaysia : Pages ix + 141. 21.5 cm x 14 cm.

The get-up of this book is excellent. It can serve as a basic text-book on Saivism. The Appendix contains a list of the months according to the Tamil calends, a list of the days of the lunar fortnight, a list of the asterisms and a detailed list of the important feasts, fasts and festivals of the Saivites.

244. 1986 : V. K. Palasuntharam : : Saiva Siddhanta Catechism-Part I. Second International Seminar On Saiva Siddhanta : Kuala Lumpur : Malaysia : Pages vii + 30. 21.5 cm x 14 cm.

An English translation of chapters 1 to 8 of Saiva Vina Vitai— Book 2 of Sri la Sri Arumukha Navalar forms the contents of this work. The translator had done a commendable job. It is needless to observe that all the works of Navalar merit translation into English.

245. 1986 : Muthu Vizha Malar : Saiva Siddhanta-Peru Manram, Madras-4 : English Section pages 1to 66.

Thirteen are the articles in English in this Souvenir. All the articles are well written. The article : "Bharata Natya as a symbolic expression of Saiva Siddhanta" by Ari Doram is of a very superior order. It is unfortunate that the author passed away before he could complete his research work : "Interpreting Bharata Natya as an expression of Saiva Siddhanta." According to Ari Doram, the entire philosophy of Saiva Siddhanta is eloquently contained in an icon of Nataraja.

246. 1986 : Mahadeva Chakravarti : The Concept Of Rudra-Siva Through The Ages : Motilal Banarsidass, New Delhi. Pages xiii + 219 plus 12 plates. 21.5 cm x 13.5 cm.

The present work is an attempt to throw light with the help of literary and archaeological data, on the gradual development of the concept of Rudra-Siva. The approach of the author is mainly historical. He has also utilised numismatic and slyptic data to delineate the forms of Siva.

247. 1986 : Devapoopathy Nādarajah and N.V. Jayaraman (Editors) : Proceedings Of The Second International Saiva Siddhanta Seminar : Kuala Lumpur, Malaysia. Pages xxviii + 203 to 328. 26.4 cm x 19 cm.

This bilingual Souvenir contains fourteen articles in English from famous writers. The work is excellently got up. Its elegant appearance invites reading. The editors merit all kudos for the painstaking job which they have cheerfully borne.

248. 1986 : K. Gnanasooriyan : What is Saiva Siddhanta ? British Saiva Siddhanta Centre : P.O. Box 428 London E 17 6 JE, U.K. Pages 48. 21 cm x 13.5 cm.

Saivism is a living religion. Wherever they may be, Saivites desire to practise their religion. Worship is part and parcel of religion. Even so are theology and philosophy. The question raised by the author is fraught with immense significance. The answer by the author is brief and simple.

249. 1986 : N.Murugesu Mudaliyar : A Critique Of Saiva Siddhanta Epistemology : International Institute Of Saiva Siddhanta Research, Dharmapuram. Pages 16. 24.1 cm x 18.2 cm.

In this pamphlet the author deals with the scope of the Epistemology, the standpoint of Saiva Siddhantam, Agama Pramana, Saiva Acharyas on Pramana, Cit Sakti, Validity of Atma -Cit-Sakti, Relation of Siva-Sakti to Cit-Sakti, Pati gnanam, Pasa and Aparā gnanam etc. It is said that the proof of the pudding is in the eating. No wonder Saiva Siddhanta attaches supreme importance to anubhava (experience / realisation).

250 : 1987 : Norman Cutler : Songs Of Experience : Indiana University Press, Bloomington and Indianapolis : pages 211. 23.1 cm x 15 cm.

This book deals with the poetics of Tamil devotion. Hymns—Saivite and Vaishnavite—, are discussed from the above standpoint. The poems in this collection are truly songs of experience. The author claims that the experience these poems are intended both to describe and to invoke, transcends the Blakean poles of innocence and experience.

Nine poems of the Arputattiruvantati and two poems of

Tiruvāṅkattu Mōṭṭha Tiruppatikam of Peyaar, many poems of the Tiruvachakam and a few from the Tirukovaiyar are given in English in this work.

251. 1987 : Mahanand Sharma : A Rudraksha Rosary And Other Poems : (Poems On Saivite Myths Etc.) Ashutosh Prakashan, Meerut : Pages xviii + 154. 21 cm x 13.9 cm.

Robert A. Hall, Jr., in his foreword to this work says : "Dr. Sharma's retelling of the stories of the God Shiva's exploits brings new life to the age-old mythology, reinterpreting it in the light of modern civilization and geography. The twelve episodes of the Rudraksha Rosary reflect the existence of all the world and its cultural history... They embody the essence of Indian thought and legend from the Vedas to the Upanishads and the Bhagavat-Gita."

Though this is not a book on Saiva Siddhantam, it is yet included here for the simple reason that the author has dealt with myths pertaining to Lord Siva. A proper study of the myths will strengthen a bhakta in his faith.

252 : 1987 : Dayanandan Francis : Aspects Of Christian And Hindu Bhakti: Christian Literature Society, Madras. Pages 39—41 and 48—50. 17.8 cm x 12.5 cm.

In this small work, the author deals with Saivite Mysticism also. Unfortunately the author attributes to Manickavachakar the dictum which says: "... the days of unrendered existence are as good as being unborn." P. 40.

The Author's "A Note On Grace" is full of grace. The author rightly emphasises the paramount importance of Grace.

253. 1987 : R. Balasubramanian (Editor) : Indian Philosophical Annual: Bicentenary Commemoration Volume On Sivagnana Munivar : RIASP, University of Madras, Madras. Pages 1 to 89. 24.4 cm x 15.8 cm.

This volume is devoted to Sivagnana Munivar, the great commentator on the Sivagnana Bhotham. There are nine English articles in this volume. It covers the proceedings of the Seminar on "Maathava Sivagnana Swamikal" held at the Radhakrishnan Institute during 10, 11 and 12 March, 1986.

This great Munivar was a Bhashyakara. His great and lesser commentaries on the Sivagnana Botham are works of great eminence. It is thanks to his works that one is enabled to learn the philosophy of Saiva Siddhantam in the correct perspective. His service to Saiva Siddhantam is Vast as the sky, deep as the sea and huge as the mountain.

254. 1987 : T N. Ramachandran : Five Nayanmar By G.U. Pope : International Institute Of Saiva Siddhnata Research, Dharmapuram Pages v + 60.  
22 cm x 14.1 cm.

The histories of Karaikkal Ammaiyar, Kannappa Nayanar, Candesvara Nayanar, Tirugnanasambandhar and Sunderamurti Nayanar are the contents of this work. These are by Dr. G. U. Pope whose source is the twelfth Tirumurai, namely, the Periya Puranam. It is by now well established that the Periya Puranam is truly Applied Saiva Siddhantam.

The minor errors occurring in the histories stand rectified by the foot-notes. Dr. Pope, it is admitted

on all hands, had entered into the spirit of the Periya Puranam with even greater valiancy than some of our acknowledged cognoscenti of the Puranam. His comprehension of the Purana's message is therefore amazingly masterly.

255. 1987 : V.A.Devasenapathy : Tiruvarutpayan And Arulmuraithirattu : Tamil University, Thanjavur : Pages viii + 104. 21.8. cm × 14.2 cm.

The work of Umapati Sivacharya namely, the Tiruvarutpayan is in ten chapters. This is supposedly based on an anthology of the Tevaram hymns. It is also claimed that St. Umapati himself compiled this anthology called Tevara Arul Murai—th—Thirattu. This anthology contains ninety-nine verses of the Tevaram. A Sanskrit compilation of the Agama Sutras by this saint goes by the name Sata Ratna Sangraham.

The Tiruvarutpayan and the Tevara Arul Murai-th-Thirattu in Tamil with their translation in English are given in this work. The translator is an acknowledged savant in Saiva Siddhantam.

256. 1987 : R. Gopalakrishnan : A Study Of Sivagnana Siddhiyar (Parapakkam) : RIASP, University of Madras, Madras. Pages ix + 122. 24.4 cm × 15.5 cm.

St. Arul Nandi's Sivagnana Siddhiyar is in two parts. The first part Parapakkam (Parapaksha) is devoted to the refutation of non-Siddhantic views. The second part Supakkam (Svapaksha) elucidates and vindicates the views of Saiva Siddhantam. Though there are six commentaries on the Supakkam, there is but one commentary only for the Parapakkam. This is by Tattuvaprakasara.

J. M. Nallaswami Pillai translated Parapakkam years ago. Thereafter it was consigned to oblivion which appeared to be its natural home. After a long time, a noble attempt is now made to retrieve it from the oblivion. For this reason, the present work should be commended.

257. 1987 : Glenn E. Yocum : Wisdom Made Visible : Studia Missionalia : Vol. 36, Off-print, Editrice Pontificia Universita Gregoriana, Roma: Pages 175 to 193. 21 cm x 17.2 cm.

This article deals with Ardra Darshana at Avudaiyar Koyil and Guru puja at Tiruvavaduthurai Aadheenam. The author is at home in his description of feasts and festivals. The author observes : "Clearly the Cannitanam's style of religious communication fits Weber's exemplary style rather than the contrasting emissary style (Weber 1968 : 55-59). But ritual is typically more demonstration than it is instruction."

258. 1987 : Si. Su. Mani : Tiruvarutpayan : Arul Nandi Sivam Arutpani Manram, 78, Selvi Nagar, Sintupoonthurai, Tirunelveli-1. Pages 110. 18 cm x 14 cm.

This work is in Tamil. It is included in this bibliography for the reason that Sri Si. Su. Mani chose to print in this work the English translation of the Tiruvarutpayan by J.M. Nallaswami Pillai.

259 N.D. : S. Swaminathan: Srimad Kanda Puranam: Mounaswami Mutt, Courtallam, 627802 : Pages VIII + 216.

Of this work its foreward says : "Discerning scholars can easily find out that Valmiki's Ramayana closely

follows the "Skandam" in all its epic episodes. Kumara Sambhavam took place long before the birth of Sri Rama. Compared to the Titan Soorapanma, Ravana is but a Lili-putian. The glories of Kanda were narrated to Sri Rama by no less an august seer than Viswamitra himself."

Kanda Puranam in Tamil is a work that explicates Saiva Siddhantam. The condensation in English of the Puranam by the author is commendable.

260. N.D. : S. Swaminathan : South Indian Devotional Legends On Lord Siva : Sri Saiva Mahapeetham, G.S. Raja Road, Vijayawada-11, Pages vi + 101.

This book deals with the Tiruvilayaadal Puranam, Haradattar and the Tirukkovaivar. Of this work Prof. K. Swaminathan says : "In providing a simple straightforward English summary of the Tiruvilayadal Puranam, Sri S. Swaminathan brings before a wider public a treasure-house of stories whose emotional impact and inner meanings have sustained millions of Tamils for centuries."

Haradattar—a Vaishnava by birth, became a Saiva. His achievements are a class by themselves.

The Tirukkovaivar is part of the eighth Tirumurai. It is a difficult work. Not much had been written about it. So anything about it, particularly in English, is very welcome.

261. 1988 : S.Arulswamy : Saivism : A Perspective Of Grace : Sterling Publishers (Pvt) Ltd., Bangalore and New Delhi. Pages xvi + 234. 22.3 cm x 14.5 cm.



This work is by a Catholic priest who has mastered Saiva Siddhantam. The author says : 'The present study of Siddhanta Ashtakam of Umapati Sivacharyar who lived in the 14th century A.D., was undertaken with a conviction that there is always scope for discovering something 'new' and 'different' especially when it is a question of studying texts of a particular system of thought, for any such study would naturally entail an interpretation.' It should be said to the credit of the author that he is able to apprise us of something 'new' and 'different' in Saiva Siddhantam, in this work.

262. 1988 : S. S. Janaki (Editor) : Siva Temple And Temple Rituals : Kuppaswami Sastri Research Institute, Madras-4. Pages xxvi + 208. 22 cm x 14 3 cm.

This bilingual work contains all the papers in Tamil and English presented at the Second Seminar on 'Siva Temple and Temple Rituals' on 19 June 1983. To these is added Saskia Kersenboom's article on Chinnamelam / Daasi Aattam.

The articles cover a wide cross-section of important subjects [relating to the structural details, symbolism and rituals of Siva temples as documented in Saiva Agama Texts.

The special feature of this book is that all the articles are presented bilingually.

263. 1988 : T. N. Ramachandran (Editor) : Saiva Siddhantam, Vol.II. International Institute Of Saiva Siddhanta Research : Dharmapuram . Pages xii + 242. 18.3 cm x 12.3 cm.

Like the Sivagnana Botham which contains twelve sutras, this work contains twelve articles. The first of this series was published in 1984.

The foot-notes appended to the articles serve two purposes, namely, clarification and rectification. If wisdom is the knowledge of things human and divine and of the causes by which those things are controlled, Saiva Siddhantam is that wisdom.

Most of the articles are from the original sources.

264. 1988 : T.N. Ramachandran : Pati-Pasu-Pasam : The International Institute of Saiva Siddhanta Research, Dharmapuram. Pages vii + 60. 17.8 cm x 12.5 cm.

Even though there are a few books in English on Saiva Siddhantam, not one of them exclusively deals with the three categories. So, His Holiness, the 26th Pontiff of Dharmapura Aadheenam felt that a monograph should be indited on the Tripadartas. The author was commanded to indite this work and thus supply a long-felt want. To this work, a brief chapter on the Thirty Six Tattvas is also added. The aim of this booklet is to enkindle in the readers an interest in Saiva Siddhantam.

265. 1988 : John Grimes : A Concise Dictionary of Indian Philosophy : University of Madras, Madras. pages xii + 440. 22.1 cm x 14.3 cm.

This Dictionary compiled by Dr. Grimes gives the meaning of the technical terms used in the areas of epistemology, metaphysics and practical discipline of the different schools of Indian Philosophy. It highlights the

different senses in which one and the same word is used by the different darshanas. For instance, seven different meanings are given for the word **Maya**. The definitions of the several schools of Dvaita, Advaita, Visishtadvaita, Saiva Siddhantam, Vira Saivism and Kashmir Saivism are all included in this work. The author merits high praise for his achievement.

**266. 1988 : S.C. Banerjee : A Brief History Of Tantra Literature : Naya Prokash ; Calcutta-6 : Pages 480-490.**

This book is by a Bengali scholar. Chapter VII deals with the Saiva Siddhantam of South India. The author says : "It is true that Saivism of South India reveals marked similarities with its Kashmir counterpart. But, it is, by no means, correct to presume that the former was modelled on the latter... The edifice of Saiva Siddhantam rests on the pillars of two main trends, one Vedic and the other Agamic."

Minor errors notwithstanding, the explication of Saiva Siddhantam by the author is excellent.

**267. 1988 : Joseph Jaswantraj : Grace In the Saiva Siddhantam And In St. Paul : South Indian Salesian Society, Madras. Pages xxx + 743. 22.9 cm x 14.3 cm.**

This work is a classic. The author had worked on it for over two decades. The work is a comparative study of the concept of Grace in two religious systems : the Siddhanta or more precisely the Tiruvarulpayan, and the letters of St. Paul.

This book will play a vital role in its career. It will help the seeker overcome prejudice and misinterpretation. These will be replaced by mutual respect. The approach of the author can be termed as a faith-meeting-faith approach. Theologically the attempt to discover bridges is justified, because, there is only one God and all people are included in His saving love.

Elaborate notes are provided by the author. Five useful appendices form part of the work. The section on Bibliography covers fortyfive closely printed pages. A useful glossary is also provided. A Library of Saiva Siddhanta works will be incomplete without this work.

268 1988 : Kantar Kali Venpa And Sakalakavalli Maalai : Annapoorni Publications. 17, III North Street, Kennedy Square, Perambur, Madras- 11. Pages 56 17.2 cm x 13.3 cm.

This work contains the texts of two poems mentioned above with an explication in Tamil by K. M. Krishnamurthy, a translation in English by G. Narayanan and a transliteration by K.M. Gopinath.

Truly speaking, Kantar Kali Venpa is Saiva Siddhantam in its poetical form.

269. 1988 : Siva Sri Panchakshara Adikal (K. Gnana-sooriyan) : Sarvam Sivamayam : British Saiva Siddhanta Centre, London Meikandaar Aadheenam, Printed at Novel Art Printers. 137. Jani Jan Khan Road, Madras-14, Pages 98. 21 cm x 13.5 cm.

The work is the Tenth Anniversary Number (1979-89) of the London Meikandaar Aadheenam. Siva the Pancha-

krityan, Outlines of Saivite Hinduism, Essentials of Saiva Siddhanta, Some topics on Saivism, The Siva Sakti Concept in Saivite Hinduism are some of the leading articles found in this work.

It is heartening to note that Gnanasooriyan is doing his very best to propagate Saivism in England.

270. 1988 : Vidya Dehejia: Slaves Of The Lord : The Path Of The Tamil Saints : Munshiram Manoharlal Publishers (Pvt) Ltd., New Delhi-55. Pages xi + 206. 27.7 cm x 18.7 cm. Contains a number of plates.

This book is about Saivite and Vaishnavite saints. Valuable plates are included in this work. However the author's comprehension of Saivism is far from satisfactory.

271. 1988 : Wendy Doniger O' Flaherty (Editor) : Textual Sources For The Study Of HINDUISM : Manchester University Press : Distributed in India by T.R. Publications (pvt) Ltd., Madras-17. Pages xii + 211. 20 cm x 14.1 cm.

The Tamil Tradition (pp. 168—169), Cuntaramurti : The Harsh Devotee (pp. 170—177), and The Story of Nilanakkannar (pp. 183—185) are relevant for us. The two decads of Cuntaramurti which appear here, are the handiwork of Dean Shulman and these are now part of item no. 278.

272. 1989 : Jayandra Soni : Philosophical Anthropology In Saiva Siddhanta : Motilal Banarsidass Publishers (P) Ltd., Pages xviii + 242, 21.6 cm x 13.5 cm.

Saiva Siddhantam boasts of many exponents. Sivagrayogin is among the chief of them. His Sivagrabhashya on the Sivagnanabhodam is a classic. It is his Sanskrit magnum opus. However not many have read it; much less mastered it. The author under the expert guidance of Dr. K. Sivaraman, has attempted to concentrate on one of the three categories, namely pasu/atman in the light of the Sivagrabhashya. The approach is from the standpoint of philosophical anthropology. This work will help to foster the Sanskrit tradition of Saiva Siddhanta.

273. 1989 : T.N. Ramachandran : Tirukkovaivar : Tamil University, Thanjavur : Pages liv. + 436.

Of this work Prof. R.E. Asher of the University of Edinburgh observes : "This translation is much to be welcomed both for making it possible for non-Tamilians at least to read the complete works of St. Manickavachakar and for the virtuosity evident in this English version, which gets very close to the essence of this profound and difficult work."

Saiva Siddhanta sastras are based on the Tamil Tirumurais and Tirukkovaivar forms part of the eighth Tirumurai.

274 1989 : Indira Viswanathan Peterson: Poems to Siva : The Hymns Of The Tamil Saints : Princeton Library of Asian Translations : Princeton: Princeton University Press : Pages xvi + 302, plates 15. 24.2 cm x 16.2 cm. The Indian Edition of this work (1991) was published by Motilal Banarsidass, New Delhi.

According to Glenn E. Yocum, Poems To Siva contains "a generous sampling of verses representing all three

**Tevaram authors.** The poems are grouped according to theme, with small print annotations to individual selections at the bottom of the page without intrusive reference numbers in the body of the poems themselves. The translations are framed by a substantial 90-page introduction and a set of useful appendixes, glossary, bibliography, index to the poems, and general index "

Glenn E Yocum says that Peterson's translations are accurate. However we find that in a few instances the translation is not so. Imayor are the celestials. She translates this as Himalayan gods. Again kattangkam is a burning rod and not an axe. The foot-notes at pages 315 are incorrect. Yet, with all the errors, the work is to be welcomed with enthusiasm by the Saivites. The sincerity, the love, the painstaking research, and the perseverance of the translator are writ large throughout the work. It is our wish that the translator should flex her transcreative muscle in the production of more books of the present type.

275. 1989 : T. Nadarajah : The Meaning Of The Siva—linga : University Of Jaffna, Sri Lanka. Pages vi + 30. 21.5 cm x 14 3 cm.

This brochure contains the lecture prepared by Prof. T. Nadarajah, the Chancellor of the Jaffna University. It was read by Dr. Kailasanatha Kurukkal before an invited audience. It was the Lady Lilavati Ramanathan Memorial Lecture for 1988.

The monograph reads well and is authentic. However the omission of a reference to the Sakkiya Nayanar's Puranam which deals with the concept of Sivalinga is rather unfortunate.

Excellent notes and bibliography are provided in this monograph.

276. 1990 : A.L. Basham : The Origin And Development Of Hinduism : Oxford University Press : Indian Edition : Pages xix + 160. 23.5 cm x 15.6 cm.

This work of Basham's was published posthumously. It is a good book on Hinduism. The observations of the author on Siva and Saivism are significant. Rightly does the author observe as follows : "The most important Tamil Saiva sect was the Saiva Siddhanta, which in the thirteenth century gave theological and ritual expression to the devotional hymns of Nayanmar. It emphasised divine grace and the distinction between God and the self."

277. 1990 : T.N. Ramachandran : St. Sekkizhaar's Periya Puranam - Part One (in English translation) : Tamil University, Thanjavur. Pages cxiv + 395. 20.8 cm x 17.4 cm.

For the first time all the verses of the Periya Puranam stand translated into English. This work which is the first part, contains the translation of 1,898 verses out 4,200 odd verses.

It is at the request of the King Anapaya and his cabinet that St. Sekkizhar indited the Periya Puranam. It is truly the hagiography of the canonised saints of Southern Saivism. His grand opus deals with the lives and times of the glorious servitors of Siva, and spans several centuries. The characters celebrated in this Puranam are all historic, not mythic, personages. This Puranam is at once historic and authentic, and therefore unique.



"The relevance" says the Vice-Chancellor of the Tamil University "of the Periya Puranam in modern times is immense. Service to God and man is its central message. The appearance of an Englished version of the Puranam now, is therefore opportune. The translation is done by Sekkizhaar Adi-P-Podi Tiru. T.N. Ramachandran who is a practitioner of Saivism. He is an acknowledged cognoscente of Saiva Siddhantam, and no wonder, his pen has produced a transcreation which is at once authentic and admirable."

Truly speaking the Periya Puranam is Applied Saiva Siddhantam.

278. 1990 : David Dean Shulman : Songs Of The Harsh Devotee : The Tevaram Of Cuntaramurtinayanar : University Of Pennsylvania Studies on South Asia, 6 Philadelphia. Department of South Asia Regional Studies, University of Pennsylvania Pages lxiv + 633. 23 cm x 15.8 cm.

We extract hereunder the remarks of Glenn E. Yocum who had reviewed the work : "If we allow...that a good, well-contextualized translation is perhaps the most valuable kind of humanistic scholarship, then Shulman's book is clearly his major scholarly contribution to date...There will be no need to translate the Cuntarar Tevaram into English again in the near future. Songs of the Harsh devotee sets a standard for accuracy and contemporary English tone that should give this book a very long life indeed."

Truer words were perhaps never spoken.

279. 1990 ; T. N. Ramachandran : St Pattinatthaar In English : International Institute of Saiva Siddhanta

Research : Dharmapuram. Pages iv + 96. 24.6 cm x 18.6 cm.

The work gives the Tamil Text with its English translation. The translation is dependable and readable. The translator's note which appears at the end of the work contains very useful material.

There were more Pattinatthaars than one in the past. The one who indited the works included in the Eleventh Tirumurai is different from the Fattinatthaar whose poems are Englished here.

Subtle points of Saiva Siddhantam are found explicated in the poems of this saint.

280. 1990 : S. K. Ramachandra Rao : (Editor) : Agama Kosha (Agama Encyclopaedia) Vol. I, Agamas : Kalpatharu Research Academy, Post Box 1857, Bangalore, 560 018. pages viii + 125. 22.2 cm x 14.5 cm.

Saivism has its source in the Saiva Agamas. The importance of the Agamas cannot be exaggerated "The Lord is close and sweet to us in His form of the Agamas" says St. Manikkavachakar. Twentyeight are the main Saiva Agamas. More than 200 are the subsidiary Agamas.

The word Agama literally means a "well-structured and traditionally communicated wisdom." The definition of Agama as applicable to the Saiva-Agamas is that it is the wisdom which proceeded from the mouth of Siva which was received by the ear of Parvati and absorbed by Vishnu Vasudeva.

In three chapters a bird's eye view of the Saivagamas is presented in this work.

281. 1990 : Volume Two in the above series :  
Saiva and Sakta Agamas :

The Kalpatharu Research Academy aims at preserving the Agama prescriptions and formulae pertaining to the construction and the maintenance of the temples. This volume deals with Saiva and Sakta Agamas. The four chapters of this book dealing with the worship of Siva, Saivism and Saiva Siddhantam are relevant for us. This work lays stress on Sanskrit sources and is therefore to be valued all the more. The world of Saivism owes a great debt of gratitude to the editor Vidyalankara Sastrachudamani Prof. S. K. Ramachandra Rao.

282 1990 : R. Gopalakrishnan : Religion And Mysticism in the Periya Puranam. University of Madras : Madras. Pages xviii + 238. 23.3 cm x 15.5 cm.

This work is the revised version of the author's Ph.D. thesis. According to the author, the mysticism met with in the Periya Puranam is to be considered, interpretative or reportive mysticism. The mission, the message and the meaning of the lives of the Saiva Saints highlight the multifoliate aspects of saintliness. Of this work, Dr. V.A. Devasenapathi says in his foreword : "I trust that the present publication will rouse the interest of those interested, not only in Saivism but also in Religion and Mysticism to go through the Periyapuranam and feel its inspiration."

283. 1991 : Jose Pereira : Hindu Theology : Themes, Texts and Structures : Motilal Banarasi Das Publishers Pvt Ltd. Delhi. Pages 608. 22.2 cm x 14.5 cm. First published in U.S.A. in 1976.

(Pages 166 to 175 and 468 to 471 are relevant for our purposes.) The author is Professor of Theology, at Fordham University. According to A. L. Basham, this book is the finest book of its kind. It is a pity that the author has not devoted a few more pages to Saiva Siddhanta.

284. 1991 : Swami Siva Nandhi : Prasada Yoga : London Meikandaar Aadheenam : Printed at Kavin Kalai Acchakam, Kandasami Nagar, Palavakkam, Madras-41. Pages xx + 112. 21 cm x 13.5 cm.

The work is the Guru Purnima Number (11-7-1991).

"Prasada Yoga is Grace-centred and has Saiva Agamic elements while Kundalini Yoga involves psychic and breath-control methods of Tantric systems—both yogas owe their origin to Saivite Hinduism and are therefore complimentary."

The work is in three parts. The essay : "The Analytical Psychology of Jung and the Agamic Psychology of Meikandaar" by Dr. Loganatha Muttharayan is a profound investigation into two types of Psychology.

The essays in this work are new approaches which are employed to highlight old concepts.

285. 1991 : C.J. Fuller : Servants Of the Goddess : The Priests Of a South Indian Temple : Oxford University Press : Pages xxvi + 232. 21.6 cm x 13.8 cm.

Despite the importance of temples in Hinduism in general and Saiva Siddhantam in particular, very little

research had so far been done into the organization and significance of the temples. This book is the first detailed study of a major temple's priesthood. A few errors which crept into the first edition stand corrected in this, the second edition.

Throughout his book the author situates his detailed analysis of the Minakshi Temple priesthood within its wider, social and historical context, and relates it to the precious work of anthropologists as well as historians, Sanskritists and legal scholars.

286. 1991. B. Natarajan : Tirumantiram : Tamil Text With English Translation And Notes : Sri Ramakrishna Math, Madras-4. Pages xviii + 465. 27.7 cm x 21 cm,

The author has attempted the impossible and almost achieved it. The Tirumantiram is the basic work in Tamil dealing with various darshanas. It is on the bedrock of this work, the edifice of Saiva Siddhantam is reared. Tradition says that Tirumoolar composed his work during three millennia. The work is terse, very terse indeed. Many layers of meaning constitute its content. Only a true yogi can unriddle its recondite and rich charades.

The translator has, to a substantial extent, tackled the text.

287. 1991 : M. Pattamutthu : Guiding Star Of Saivism : Tiruvavaduthurai Aadheenam : Tiruvavaduthurai : Pages iv + 40. 21.7 cm x 14.2 cm.

Sivagnana Munivar is a Bhashyakara. His commentaries on the Sivagnana Bhotham are unique. But for him,

many recondite points of Saiva Theology would have continued to remain so. It is his genius which literally dug out many a nugget of gold from the mine of Saiva Siddhantam.

Unfortunately the present work on the great Yogi does nothing to bring out his glory and majesty. It is juiceless and insipid. It reads like the composition of a school-boy who had not done his home work properly.

288. 1991: S. Swaminathan: *Srimad Periya Puranam* : Sri Mounaswami Mutt, Courtallam. Pages iv + 100.

This book gives a summary in English of the Periya Puranam of St. Sekkizhaar. The Periya Puranam is a hagiography. It deals with the lives of 63 individual saints and nine groups of saints. It is the Twelfth *Tirumurai*. In one sense, the Periya Puranam deals with Applied Saiva Siddhantam.

The summary provided by the author offers a foothold for English knowing scholars to comprehend the Periya Puranam. Of this work, the scribe of its foreword says : "I strongly feel that this booklet will create a spiritual upsurge in the minds of the readers and will egg them on to undertake a study of the original..."

289. 1991 : Richard H. Davis : *Ritual In An Oscillating Universe : Worshipping Siva In Medieval India* : Princeton University Press : 41 William Street, Princeton, New Jersey 08540. Pages xvi + 200. 24.3 cm x 16 cm.

About this work, Paul B. Courtright, Emory University, observes : "Richard Davis takes us deeper than anyone else has to date into the textual and praxis dimensions of

Saiva Siddhanta ritual and its cosmological world. His work puts forth in a single and sustained way the religious universe of this important strand of the Saiva tradition in Hinduism. It is an outstanding book."

We are in humble agreement with Indira V. Peterson who comments about this book thus : "Focusing on temple ritual, a form of worship that has been at the heart of Hindu religious practice for nearly two millennia, Davis's work fills a major gap in the field of Indian religions. To my knowledge this is the first book in English to provide a clear and convincing formulation of the problematic and the conceptual structure of this ritual."

The plates included in the work beautifully demonstrate the mudras of anganyasa and karanyasa. The demonstrator is Siva Sri K. A. Sabharatna Sivacharya of Madras.

290. 1991 : S. K. Ramachandra Rao : Principles of Yagna-Vidhi (Introduction) : Kalpatharu Research Academy : Bangalore-560,018. Pages viii + 113. 22.2 cm x 14.5 cm.

Elaborate Vedic rituals such as the yaghas are no longer common occurrences. Even practitioners of the Vedic religion are losing interest in them. To avert this catastrophic deterioration, the Kalpatharu Research Academy is coming forward with works like the present one. An attempt has been made in this work to provide a general introduction to the subject, covering all the major aspects of yagha.

1991 : Jean Filliozat : Religion Philosophy Yoga : Translated from the French by Maurice Shukla : Motilal Banarsidass : Delhi. Pages 67—68. 22 cm x 14.5 cm.

This work contains a very valuable article on "The Saiva Agamas". The Agamas contain detailed descriptions of the laws of the foundation and construction of temples and the making of divine images.

The Agamas are in Grantha. Grantha is the Tamilised script of the Sanskrit alphabets. Grantha was in vogue in Tamilnadu only. Grantha is truly the script of Saiva Siddhantam.

292. 1992 : William P. Harman : The Sacred Marriage Of A Hindu Goddess : Motilal Banarsidass, New Delhi : Pages viii + 232. 18 cm x 13.3 cm. First published 1989 : Indiana University Press.

The marriage of Goddess Minakshi with Sundareswarar takes place annually and it is a ten-day festival. Thousands of devotees are attracted to this festival and Madurai glows with a splendour during this period. This ritual marriage is closely scrutinised by the author from a variety of perspectives, including the history of religions.

In the Christian tradition, the Church is referred to as Christ's bride. The Roman Catholic nuns are designated the brides of Jesus.

The bridegroom-bride theme is the content of the Song of Songs.

The theogamy—the sacred marriage—, is fully discussed by the author in this work.

The author offers us through his work an original and perspective exploration of the relationship between the human and divine in the Saivite's life,



293. 1992 : C.N. Singaravelu, M.A., : Glimpses Of Saiva Siddhanta : Saiva Siddhanta Perumanram, 4 First Floor, Venkatesa Agraharam, Mylapore, Madras-4. Pages viii + 448. 21 cm x 13.5 cm.

Some of the articles of the author that appeared in the famous English Quarterly, namely Saiva Siddhanta, form the content of this work.

A glimpse may not capture the wholeness of anything. Yet it may be quick with a flash of lasting virtue. It is of such glimpses the work is wrought. All the twenty articles that are printed in this work, are valuable.

Of the author Dr. Devasenapathi says : “ .. Thiru Singaravelu is a model for us showing how a Saiva Siddhantin should live and be a source of inspiration to others.” From our experience, we affirm that the author is greater than his work.

294. 1992 : S.K. Ramachandra Rao : Agama-Kosha (Agama Encyclopaedia) : Vol.V. Deyvagama : Kalpatharu Research Academy : Post Box 1857, Bangalore, 560 018. Pages 4 + 8 + 149. 22.2 cm x 14.5 cm.

The first volume in this series provides a general introduction ; the second deals with Saiva and Sakta Agamas and volumes three and four deal with Vaishnava Agamas. This volume deals with Deyvagama as a distinct branch of Saktagama.

The Agamas form the life and the lifeblood of temple-worship. It is the Agamic tradition which governs the temple rituals, feasts and festivities. It is rather unfortunate that the laity are blind to this tradition. Thanks to the

perseverance of a few Sivacharyas and Bhattacharyas the tradition is still maintained intact. Publications like the present one are therefore to be welcomed with enthusiasm.

295. 1992: S K. Ramachandra Rao : Agama-Kosha : Vol. VI : Alaya and Aradhana : Bangalore, 560 018, Pages 8 + 144. 22.2 cm x 14.5 cm.

This volume deals with Alaya worship in Temple, ritual requirements, daily rituals, festivals and symbolic significance of rituals. It is amply illustrated. How is one to apprehend and comprehend the inapprehensible and the incomprehensible? That is the question. This volume gives a satisfactory answer.

296. 1992 : S. K. Ramachandra Rao: Agama Kosha: Vol. VII : Preparations For Puja : Bangalore, 560 018. Pages 10 + 138. 22.2 cm x 14.5 cm

While worship is universally recognised as significant, it is not taken into cognition that only he who has the needed orientation can do the worship (puja) at all. Preparatory rites like ablutions, ritual acts of purification of body, mind and self, place of worship, articles required in connection with worship, the idol etc., are all the various aspects constituting the worship. These are dealt with in this volume.

297. 1992: Athi-Murukavel : Theology of the Tamils : Tiruvaavaduthurai Adheenam; Tiruvaavaduthurai : 609 803. Pages 12 + 30 + viii. 17.5 cm x 12.5 cm.

This book contains the twelve sutras of the Tamil Sivagnanapotham, their transliteration as well as translation in English.

The translator is a practitioner of Saivism. As he himself says, this little book is intended for the non-Tamils who can understand English.

298. 1993 : T. N. Ramachandran : The Hymns Of Kaaraikkaal Ammaiyaar : International Institute of Saiva Siddhanta Research, Dharmapuram, Mayiladuthurai. 609 001. Pages xii + 103. 18 cm x 12.5 cm.

For the first time all the verses of Peyaar, more popularly known as Kaaraikkaal Ammaiyaar appear in an English garb. Text and translation are printed in juxtaposition.

It is St. Peyaar, whose verses are included in the eleventh Tirumurai — one of the Saivite canonical works —, who first set the pattern for the composition of **patikam** (decad). Since hers are the earliest, they are called “Moottha Tiruppatikam” (Ancient Decads). Again she is the inventor of the genre called “Yirattai Mani Maalai”. It is she, it should be remembered, who first applied the genre called “Antaati” (Anaphoretic verses) to the religious prabandas.

The Appendix: “St. Peyaar, the Saivite mystic” is a useful article which highlights her life and achievements.

The Bibliography added to the work is almost exhaustive.

299. 1993 : K. Jayammal : The Sivajnaanabhoda Sangrahabhaashya of Sivagraoygin : Radhakrishnan Institute For Advanced Study in Philosophy : University

of Madras. Madras : Pages xxii + 158. 23.3 cm x 15.5 cm.

K. Jayammal is at present a U.G.C. Research Associate in the Radhakrishnan Institute for Advanced Study in Philosophy, University of Madras.

Sivagrayogin is the famous commentator of the Sanskrit Sivagnanabhodam. His great bhashya, known as Vistarabhashya, is rightly hailed as a classic. He is also the author of the Lagu Tika on Sivagnanabhodam. The Vistarabhashya is of immense magnitude. The Tika is just a brochure. So, Dr. K. Jayammal did well to translate the Yogin's Sangrahabhashya.

The work comprises a learned Introduction, a translation in English of the Sanskrit commentary and two indices.

Though Sivagrayogin is a Saiva Siddhantin, he very much leans towards the view of Srikantha, an exponent of Sivadvaita.

The translator has earned our thanks, as she has given us an English translation of a commentary which is much neglected as it is in Sanskrit.

300. 1994 : M. Kuppuswamy : Siva Gnana Deepam by Saint Revanarathria Desikar : New Delhi. Pages v + 60. 22.5 cm x 16 cm.

This work contains a summary in English of the work, "Siva Gnaana Deepam" by Revana Aaraatthiyar. He was a Vira Saiva of Tamil Nadu. It is said that he flourished during the 16th century. The Vira Saivas of Tamil Nadu were

greatly drawn towards Saiva Siddhantam. So their works are cultivated with enthusiasm by Saiva Siddhantins.

Sri M. Kuppuswamy is all admiration for the author of the Siva Gnana Deepam. Details of publication are absent in the book. Obviously Sri Kuppuswamy has published the work at his expense. It is reliably learnt that he sends it to such persons whom he chooses. The work is a labour of love and we heartily congratulate the author on his zeal and devotion for Saiva Siddhantam.

301. 1994 : Dr.Rama Ghose and T. N. Ramachandran : (Editors) : Seminar Papers Of the Third International Seminar On Saiva Siddhantam : I.I.S.S R., Dharmapuram, Mayiladuthurai, 609 001. Pages +166 21 cm x 13.5 cm.

The International Institute of Saiva Siddhanta Research, Dharmapuram, conducted the Third International Seminar on Saiva Siddhanta at Varanasi during December 1988. In this Seminar papers were presented by scholars in Tamil, Sanskrit, Hindi and English. This work contains two articles in Tamil, one in Sanskrit, six in Hindi and seven in English. This work is therefore unique in conception and execution.

302. 1994 : T.N. Ramachandran: Editor : Saiva Siddhantam : (An Assessment by International Scholars): Volume Three : I.I.S.S.R. Dharmapuram, Mayiladuthurai, 609 001. Pages vi + 228. 18.4 cm x 12.5 cm.

This volume contains in all nine articles. The entire translation of the Tiruvarutpayan by Dr.G.U. Pope is

included in this volume. Two articles of A. Raghava Aiyar, one on Knowledge and Conduct According to Saiva Siddhanta and the other on Saiva Siddhanta or Suddha Advaita merit reading and re-reading. This volume also contains articles by Francis Kingsbury, A.C. Clayton, G.E. Phillips and H.A. Popley. It should be said to the credit of the editor, that he had literally retrieved from oblivion these articles that richly merit reprinting.

304. 1897 to 1914 : The Siddhanta Deepika or The Light Of Truth : A monthly Journal devoted to Religion, Philosophy, Literature and Science.

Number one of Vol. I of this journal was published on 21st June 1897. The issue says that the Journal was commenced on the Queen's Commemoration Day, 1897,

The editor of the journal was J. M. Nallaswami Pillai. He was the editor for nine volumes ie., upto June 1909. It should be mentioned here, that the Journal was discontinued from 1903 to 1905, for three years. After 1909, V. V. Ramana Sastri edited the Journal for 5 years. A reprint of all the 14 volumes in 1994 has appeared and the publishers are Asian Educational Services, New Delhi (and) Madras. In the first volume were commenced the translations of the Tirumantiram, the Sivagnana Siddhiyar, the poems of Tayumanavar and the Tirupalli Ezhucchi of ManickaVachakar. Writers like Sir Ponnambalam Arunachalam, J. M. Nallaswami Pillai, R. Shanmugham Pillai, T. Chengalvaroya Mudaliyar, G.U. Pope, T. Veerabhadra Mudaliyar, V. V. Ramana Sastri, S. Ramaswamy Aiyar and others were among the regular contributors.

The translation of the Sri Kanda Bashya for the Vedanta Sutras began to appear from No. 9 of Vol. I. The translator was Brahma Sri A. Mahadeva Sastri. The Journal received contributions from the exponents of various faiths.

Volume II featured, inter alia, the articles of R. Ananthakrishna Sastri, J. V. Ramaswamy Naidu and W. G. King.

K. Govindachariya of Mysore, Kaasi Vaasi Sentinatha Aiyar, Pandit D. Savariroyan, G. Brito, S. A. Thirumalakolundu Pillai and others were among the contributors of the third volume.

The chief among the contributors to the 4th Volume, apart from those already mentioned, are S. Venkataramanan, N. Balasubramanian, M. Narayanaswamy Pillai, N. Harihara Aiyar, S. Saravana Pillai and S. W. Coomaraswamy and AlIkondavilli Govindachariyar. A translation of Sivagnanabotham in the light of Vaishnavism appeared in Volume V. Many interesting letters to the editor are found printed in this volume. Justice Sadasiva Aiyar joins the group of contributors. A translation of a portion of Chidambara Mummanikovai also appeared in this Volume. Book reviews were the special feature of this Volume.

The famous article of Ponnambalam Ramanathan namely "The Mystery of Godliness" and the article of E. Goodwill on Saiva Siddhanta, an article on St. Kannappar, and a translation of Siva Samaya Neri form part of Volume VI.

After May 1903, the publication ceased. The first instalment of Volume VII appeared in April 1906. Famous scholars like C.V. Swaminatha Aiyar and Maraimalai Adigal, then known as Pandit R.S. Vedachalam, joined the group of contributors, in this Volume. Ponnambalam Arunachalam's "Sketches of Ceylon History" got serialised in this volume. Volume VII in its size assumes a different shape. "Cameos from Tamil Literature" are featured in this Volume. The significant article viz., "The Inner Meaning of Sivalinga" by A. Rengaswamy Aiyar got serialised. From Vol. VII, topics other than Saiva Siddhanta too received considerable attention. A summary of the Thiruvilaiyadal Puraanam appeared in Volume VIII. The translation of the Thiruvilaiyadal Puraanam was continued in Volume IX. Articles on Bhakti, Festivals, Vayusamhitha, Immortality etc., characterise volume IX.

Epigraphy received attention in Volume X which also featured articles on Saiva Religion, Neelakandabashya, Gnana Vasishtam, Siva Dharisanam, Chidambaram etc.

Translation of Nammazhwar's poems, articles on Buddhism, Veera Saivism, Astrology etc., appeared in Volume XI.

Atharvasikopanisad, Jabala Upanishad and the like started figuring in Volume XII. Thevaaram poems translated by G.U. Pope formed part of this volume which contains many useful articles.

The famous article by Ananda K. Coomaraswamy namely "The Dance of Siva" appeared in volume XIII. Many articles on the Upanishads were featured in this Volume. The translation of the Irupa Irupathu was



published in this Volume. Yatindra Matha Deepika appeared in this volume.

With Volume XIV the Journal ceased to appear. The last Volume contains the thesis of S. S. Bharati on Tamil Classics and Tamilakam. A translation of Vina Venba appeared in this Volume. An incomplete translation of Tiruvuntiyar is found printed here. The translation of Unmai Neri Vilakkam also appeared in this Volume.

We are not drawing the long bow when we say that a Library (on Indian Religions) worth the name must possess at least one set of all the fourteen volumes.





T.N. Oaganathan



# Index of Translators, Authors and Editors

- Anantanarayanan, M. : 65  
 Anantakrishna Sastri, R : 157  
 Annamalai, Sp : 96  
 Appasami, A.J. : 82  
 Ari Doram : 128  
 Arokiasamy, A.P. : 38  
 Arulswamy S. : 134  
 Arunachalam, M. : 81, 87, 89,  
 100, 105, 108, 110, 111,  
 116, 126.  
 Arunachalam, Ponnambalam :  
 7, 38, 156, 158.  
 Arunachalam, T.N. : 118  
 Balasubramaniam, K.M. : 55,  
 62, 65  
 Balasubramania Mudaliyar,  
 M : 37, 42  
 Balasubramanian, N. : 157  
 Balasubramanian, R : 100,  
 110, 131  
 Bandarkar, R.G. : 18, 19  
 Banerjee, S.C. : 137  
 Barnett, L.D. : 13, 15  
 Barth, A : 3  
 Basham, A.L. : 126, 142  
 Bharati, S.S. : 159  
 Brito, G. : 157  
 Buck, David C. : 116  
 Buck, Harry M. : 94  
 Capra, Fridjof : 96  
 Carpenter, Eslin J : 24  
 Cartman, Rev. James : 61  
 Cave, Sydney : 22, 32  
 Chakravarti, Mahadeva : 128  
 Chandradhar Sharma : 63  
 Chellappa Gounder, K.C. : 82  
 Chengalvaraya Mudaliyar, T. :  
 156  
 Chennakesavan, Saraswati :  
 95  
 Clayton, A.C. : 11, 156  
 Clothey, Fred :  
 101, 115, 116  
 Coomaraswami, Ananda K. :  
 85, 158  
 Coomaraswami, S.W. : 157  
 Cowell, E.B. : 5  
 Curtis, J.W.V. : 88, 116  
 Cutler, Norman : 129  
 Dagens, Bruno : 120  
 Dandekar, R.W. : 99  
 Danielou, Alain : 119  
 David Navamoney Nadar : 30  
 Davis, Richard H. : 148

- De Bary : 61  
 Dehejia, Vidya : 139  
 De Letter, P : 61  
 Devasenapathy, V.A. : 36,  
 69, 96, 100, 115, 116, 122,  
 125, 132  
 Dhavamony, Mariasusai :  
 79, 84  
 Dikshit, L.D. : 104  
 Erik of Edholm : 123  
 Farquhar, J N : 20, 23  
 Filliozat, Jean : 149  
 Foulkes, Thomas : 2  
 Francis, Dayanandan :  
 96, 130  
 Frazer : 22, 23  
 Frenz Albrecht : 96, 98  
 Fuller, C.J. : 146  
 Gangadharan, S : 107  
 Gaston, Annie-Marie : 112  
 Ghose, Rama : 118, 155  
 Gnanapirakasam, M. : 110  
 Gnana prakasar S. : 22  
 Gnanasambandhan, A.S. :  
 65  
 Gnanasooriyan, K. :  
 106, 109, 124, 128, 138  
 Gonda, J. : 83  
 Goodwill, E. 157  
 Gopalakrishnan, R. :  
 132, 145  
 Gopalan, S. : 53  
 Gopaul Chetty : 27, 34, 35  
 Gough, A.E. : 5  
 Govindachariya, K. : 157  
 Grimes, John : 136  
 Gupta, S.N. Das : 25, 99  
 Hannote, Leon : 122  
 Harihara Aiyar, N : 157  
 Harman, William P. : 150  
 Harrison, Max Hunter : 35  
 Hastings, James : 22  
 Hiryan, M : 50  
 Hoisington, Rev. Henry : 1  
 Hopkins, E.W. : 4  
 Hridayam, Ignatius : 96  
 Hurry, K.F. : 119  
 Jadunath Sinha : 83  
 Janaki, S.S. : 135  
 Jayaraman, N.V. : 128  
 Jaswantraj, Joseph : 137  
 Jayammal. K. : 153  
 Jesudoss, D.I. : 65  
 Jeyachundrun, A.V. : 126  
 Just, E. : 8  
 Kamaliah, K.C. : 126

Kandasamy Mudaliyar,

T.S. : 56

Kantimatinatha Pillai,

V : 67

Katiresu, Subramania : 49

King, W.G. : 157.

Kingsbury, F. : 24, 156

Koppedrayar, K.I. : 122

Kothandapani Pillai : 91

Kramrisch, Stella : 29, 108

Krishnamoorti, K.M. : 138

Kulandran, S. : 71, 109

Kumar, Frederick : 106

Kuppuswami, M. : 154

Loganatha Muttharayan : 146

Long, Bruce : 115, 116

Lorenzen, David, N. : 116

Lucetta, Mowry : 116

Macnicol, Nicol : 21, 22

Mahadevan, T.M.P. : 55, 58

60, 61, 64

Mahadeva Sastri, A. : 87, 157

Mani, Si. Su. : 133

Manicakm, V. Sp. : 79

Matthews, Gordon : 46

Meenakshisundaran, T.P.

74, 91, 96

Monier-Williams : 4

Muir, J : 3

Murdoch, John : 11

Murukavel, Athi : 152

Murugesu Mudaliyar, N. :

76, 84, 98, 101, 110, 129.

Muttharasu P. : 89

Mutthiah, S.M. : 73

Mutthukumaraswami

Tambiran : 77

Mutthuswami Pillai, G.M. :

79, 103.

Nadarajah, Devapoopathy :

127, 128.

Nadarajah, T. : 141

Nagarajan, P. : 98

Nallaswami Pillai, J.M. :

6, 16, 19, 28, 44, 45, 133, 156

Narasimhachari, N. : 100

Narayana Iyer, C.V. : 41

Narayanan, G. : 138

Narayana Pillai, A.S. : 91

Narayanawami Pillai, M. :

157

Natarajan, B : 147

Navaratnam, K. : 61, 70, 71

Nayaratnam, Ratna Ma :

102, 110

Neil, Stephen : 93

Nichola Pillai Maria Saveri:  
122

Nilakantha Sastri, K.A. :  
59, 65, 71

O' Flaherty, Wendy  
Doniger : 115, 139

Padmanabhan, S. : 126

Pai, D.A. : 31

Palasuntharam,  
V.K. : 117, 120, 127

Palvanna Mudaliyar : 15

Pandey, K.C. : 56

Paramasivanandam,  
A.M. : 114

Parananda, Sri : 8, 12

Paranjyoti, Violet : 40

Pathak, V.S. : 105

Pattamuthu, M. : 147

Paul, D.N. : 15

Pereira, José : 145

Peterson, Indira,  
Viswanathan : 140

Phillips, G.E. 24, 156

Piet, John, H. : 50

Poornalingam Pillai,  
M.S. : 82

Ponniah, K. : 68

Pope, G.U. : 9, 22, 181,  
155, 156, 158

Popley, H.A. : 156

Radhakrishnan, S. : 31, 51,  
64,

Raghava Aiyar, A : 156

Raghavan, V.K.S.N. : 110

Rajamanickam, M : 72

Rajendran, G : 125

Rajeswari Ammal. E.T. : 42

Ramachandra, K : 61, 67

Ramachandran, T.N. : 98,  
99, 108, 114, 121, 122,  
131, 135, 136, 140, 142,  
143, 153

Ramachandran, V.G. : 117

Ramachandra Rao, S.K. :  
144, 145, 149, 151,  
152, 155

Ramakrishnan, V : 101

Ramana Sastri, V.V. : 156

Ramanathan,

Ponnambalam : 6, 13, 157

Ramanujachariar, P :  
52, 55, 91

Ramaseshan : 118

Ramaswami Aiyar, S. : 156

Ramaswami Naidu J.V. :  
157

Ramaswami N.S. : 126

Ranganathacharya, A.S. : 58

Rengaswami Aiyar A. : 158

Renou, Louis : 86

Ryerson, C.A. : 118

